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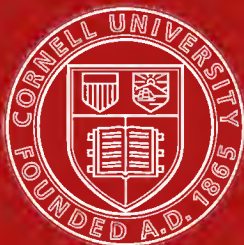
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Elizabethan England in gentle and simple



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# ELIZABETHAN ENGLAND

IN

## GENTLE AND SIMPLE LIFE.

BEING

- I. England's address to her Three Daughters,  
the Universities of Cambridge and Oxford,  
and Lincoln's Inn : from Polimanteia, 1595.
- II. A Quest of Enquirie by Women to know  
whether the Tripe-woman was trimmed,  
1595.

EDITED, WITH INTRODUCTION AND NOTES AND ILLUSTRATIONS,

BY THE

REV. ALEXANDER B. GROSART, LL.D., F.S.A.,

ST. GEORGE'S, BLACKBURN, LANCASHIRE.

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## INTRODUCTION.

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### I. ENGLAND'S ADDRESS TO HER THREE DAUGHTERS ..... 1595. (See full title on page 1.)

THERE is no name on the title-page of *Polimanteia*—whence *England's address to her Three Daughters* is fetched—and only the initials 'W. C.' appended to the Epistle-dedicatory to the Earl of Essex. Mr. W. C. Hazlitt (*Hand-Book*, s.n.) has ascribed the book to a WILLIAM CLARKE, without authority as without any elucidation or explanation. Thomson, in the *Athenæ Cantabrigienses*, s.n., gives the name as WILLIAM CLERKE—with these details—"matriculated as a sizar of Trinity College in June 1575 : became a scholar of that house and 1578-9 proceeded B.A. He was soon afterwards elected a fellow and in 1582 commenced M.A." He adds—"He is the supposed author of

The Triall of Bastardie : that part of the second Part of Policie or manner of Government of the Realme of England : so termed, Spirituall, or Ecclesiasticall. Annexed at the end of this Treatise, touching the prohibition of Marriage, a Table of the Leviticall, English, and Positive Canon Catalogues, their concordance and difference. London, 4to, 1584. Dedicated to Robert Redmayn, doctor of law, judge-delegate and commissary (for the vacancy of the see) within the city and diocese of Norwich."

Then follows the title-page of *Polimanteia*. It will be observed that neither does the *Athenæ Cantab.* adduce authority for the assignation of either *Triall of Bastardie* or of *Polimanteia* to William Clerke. Its compiler—who was most painstaking and careful—probably simply accepted the entry in Dr. Bliss's Sale-catalogue, vol. i. p. 77. I—for one—wish more were known of this William Clerke and his authorship of these two noticeable books. I have not had opportunity of seeing the *Triall of Bastardie*. Prob-

ably the terms of the dedication to Redmayn of Norwich point to some connection of the Writer with Norwich. But for the present at least W. C. and even William Clerke is but *nominis umbra*. It is clear that he was supremely 'taken' by the great Earl of Essex. Few tributes even to him give one a deeper sense of the hold he had on contemporary Englishmen than *Polimanteia's* Epistle-dedicatory.

That which alone has been a 'preserving salt for *Polimanteia* is the author's evident familiarity with his most illustrious contemporaries. Thomson (as before) commits the usual error of saying that *England's Address* contains "the earliest known publication in which our immortal dramatist is alluded to by name." Dr. Ingleby's *Century* has shown this to be a mistake. None the less is the allusion to Shakespeare right memorable and noteworthy. In 1595, spite of *Titus Andronicus*: *King Henry VI.*, pt. i.: *The Two Gentlemen of Verona*: *The Comedy of Errors*: *Venus and Adonis*: *King Henry VI.*, pt. ii.: *Loves's Labour's Lost*: *Romeo and Juliet*: *Sonnets*: *King Henry VI.*, pt. iii.: *Lucrece*: *The Taming of the Shrew*: *King Richard III.*: *The Merchant of Venice*, and *A Midsummer-Night's Dream*, he was mainly known as "sweet Shakespeare," save that *Lucrece* is designated (as I read the margin-note) "All praise worthy Lucrecia," (p. 44.) My conception is that 'sweet,' like the charming traditional 'gentle,' was meant to characterize the man rather than the Poet (or Dramatist). If so—then the further margin-note (p. 45) 'Wanton Adonis. Watfons heyre' was intended not for *Venus and Adonis* and Shakespeare as 'Watfons heyre,' but rather Richard Barnfield was 'Watson's heyre,' and *his Cynthia*, published also in 1595, the suggester of 'Wanton Adonis'—both *Venus* and *Adonis* occurring and recurring in it, and indeed in most of his longer poems. But as noted in the places, 'sweet' is used very uncritically by W. C. throughout.

Our Notes and Illustrations — appended at close of the volume — will guide to other tid-bits of names and allusions and specially to the most noticeable appeal to Nash and Harvey (pp. 39-40); and so here I would only remark generally that in this *England's Address* will be found — as put into our title-page — glimpses of 'Elizabethan England' in 'gentle life' or among the well-born and cultured of the Universities and Inns of Court. As such, it ought long since to have been recalled to access and memory. For more on details I must refer the student-reader to Notes and Illustrations, as just intimated.

Kindred with *England's Address*, though some years earlier, viz., 1587, is the following extremely rare book :

## SIVQILA.

Too Good, to be true :

## OMEN.

*Though so at a veue,  
Yet all that I tolde you,  
Is true, I vpholde you:  
Now cease to aske why?  
For I can not lye.*

Herein is shewed by way of Dialogue,  
the wonderfull maners of the people of  
Mauqfun, with other talke  
not friuolous.

*Scene and allowed according to the  
order appointed.*

Imprinted at London by Abel Ieffs,  
dwelling in the fore street without Creplegate  
at the signe of the Bell.  
1587.

As this work seems to be utterly unknown even to Bibliographers, it is thought expedient to make full quotations from it, commencing with the Epistle-dedicatory to Hatton and so going forward, as follows :



To the Right Honorable, Sir Christopher Hatton, Knight,  
Capteine of hir Maiefties Garde, Vicechamberlaine to  
hir highnesse, and one of hir Maiefties most honourable  
priuy Counsaile.

ALTHOUGH I CAN not (right Honourable) procure my Countries commoditie as I would, for that my power is not to my pretence, my might to my meaning, nor my ability to my industry: yet I can not choose but vter my good will, in shewing what I wishe to the same. But because I would not be thought to counsell others, that haue more neede my selfe to be thought to fet forth orders for others that ought rather to be guided: & to direct others that am more meete to be led: therefore what I haue written to that end, is none other thing than that which now is obeyed, & most diligently followed throughout that most ciuil countrey called *Mauqfun*. The like thereof is not elsewhere so uniuerally practised. And though the things thereof written, will be hardly credited (but more faintly followed) for that they are so rare and strange, and in such an vnknowne place: yet they are not to be reiected as false, considering it is harder for the reporter thereof to tell a lye, than for a common lyar to tell a true tale, which must needes be granted, if his name called *Omen*, and the name of his Countrey called *Mauqfun*, (before mentioned) be aduisedly marked and confidered, especially *à conuerso* construed. And now, for that the maruellous maners, the honest behauiour, the faithfull friendship, the courteous conditions, the commendable customes, the plaine meaning and true dealing, the Lordes liberalitie, the Ladies great courtesie, the husbands fidelitie, the wiues obedience, the maydens modestie, the masters sobrietie, the seruants diligence, the Magistrates affabilitie, the Iudges equitie, the commons amitie, the preferring of publique commoditie, the generall hospitalitie, the exceeding mercie, the wonderfull charitie, and the constant Christianitie of that Countrey is such: I hope the honest affectioned will hereby take no small pleasure and profite. Not ignorant, that there are not a fewe of another secte, that loath they ought to loue: disdaine they ought to desire: sicere at that they ought rather to fauour: and discommende that they cannot amend. Which if every Writer should haue weyed, many good things had lye hid, that nowe are vttered: great knowledge would haue bene kept close, that now is discouered: and many profitable things vnknownen, that nowe is practised. And therefore, as they respected rather to pleasure some honestly, than to pleasure many foolishly: so I meane hereby rather to content the well minded with things commendable, than to flatter fooles with vnnecessarie matter. Trusting your Honour will rather weigh my good will and zeale, than my rude rashnesse: in that I presume to presente vnto you such a simple gift. Comforted herewith, that seeing the Persian Prince was content to accept a poore mans handfull of water (which

had no better thing to giue him) I hope your Honour will take in good part this handfull of paper, not without something in it, which is the best thing nowe I am able to giue you. And though this is not the first booke that hath bene dedicated vnto you: yet your Honour is the first man to whome I haue dedicated any. Whole wisdome hath willed me, whose modestie hath moued me, whose clemencie hath encouraged me, whose loue to learning hath allured me, and whose common commendations hath enticed me to offer it vnto you. Thinking my selfe happily recompēt, if you receiue it but halfe as thankfully and willingly. Thus omitting any further herein to trouble your Honour, desires God earnestly to guide you in goodnesse, to defende you from dangers, to fence you from foes, to lende you long life, and to bring you to blisse.

Your Honors most obedient  
to commande.

THOMAS LVPTON.



*The Preface to the Reader.*

As I haue published this (gentle Reader) to pleasure and profite many, so I with the meaning thereof not to be hidde from any, which though I have described at large in my former Epistle, yet for that I thinke many will not reade the same (as I wish they would,) herein I haue displayed the estate and discourse thereof, which is, that one SIVQILA, a man that liued godly, loued honestie, and esteemed equitie, was so wearie with the wickednesse, naughtinesse, fashode, and other great enormities of his owne Countrie, that he trauelled to finde out a Countrie and people that were agreeable to his owne affection. Who, at the last, when he had trauelled thorowout the whole worlde, as he thought, chanced to meete with one whose name was OMEN, dwelling in a Countrey there called MAVQSVN: wherein, as he said, generally be such blessed Bishops, such perfect Preachers, such vertuous Ministers, such godly Gouvernours, such mercifull Magistrates, such iust Iudges, such worthy Laws, such charitable Lawyers, such honest Attorneis, such pitifull Physicians, such friendly Surgeons, such liberall Lordes, such lowlie Ladies, such gentle Gentlemen, such loving Husbandes, such obedient Wiues, such humble Children, such modest Maydes, such Seruants, such good and plaine Dealing, such Hospitallitie, such wonderfull Charitie, such practizing of Godlineesse, and such struing to Doe well, that the same SIVQILA did wonder at it, saying, It is Too GOOD TO BE TRUE: whereof this Booke hath his title, which if the Discourse thereof be well marked, I doubt not but that it will like the Godlie, please the Honest, and warne the Wicked. And therefore, as I have taken long paynes in framing it, so I beseech thee take a little paynes to reade it thorowly, which is all that I wish. And thus I end.

THOMAS LVPTON.

Turning back on the title-page and these Epistles of this hitherto overlooked book of the class of SIR THOMAS MORE'S *Utopia* and Bacon's *Atlantica* and Bishop Hall's *Mundus*, it is to be noted that *Omen* is = *Nemo*, *i.e.*, nobody, and *Mauqfvn* = *Nusquam*, *i.e.*, nowhere, while the 'Countrey' that *Sivqila* finds too evil to stay in is shown early to be England, as will be seen immediately.

The whole drift of the Author, accordingly, is to picture an 'ideal' Country in contrast with the degenerate and wicked 'Anglia' of the period. This he does by putting into the mouth of *Sivqila* successive questions to *Omen* on the various persons and things named in the 'Preface to the Reader,' with the invariable result that whatever happens to be mentioned is 'perfect' in 'Mavqfvn' and evil in 'Ailgna,' save that now and again exceptions are made of good individuals in the several classes. The 'dialogue' is 'slow' and the narrative extremely tedious and the illustrative 'stories' spun out long after the material is exhausted. Nevertheless there are capital *hits* at the 'besetting sins' of this early Elizabethan period. '*Sivqila*' found out that he could not possibly be admitted into 'Mavqfvn,' but *Omen* was willing to answer all his enquiries; and so the 'Dialogue' proceeds.

The book thus opens: "*Omen*. I meruaile what fellowe this is that commes towards me thus speedily: he thinkes belike to haue some succour here, but he is much deceiued, for wee neuer goe to trouble any: neither anie shal trouble vs. What art thou firra? what is thy name? from whence doest thou come? and what wouldest thou haue? *Siuqila*. O fir, I am come from the furthest parts of the worlde I thinke, there is no place nor Countrey but I haue bin in it I beleue, (except this where your dwel): my name is Siuqila, a finner I confesse, but one that feares God, loues his worde, esteemes equitie, and abhors wickednes: my chiefe desire is to finde out a Countrey and people, as are altogether affectioned as I am. *Omen*. You may goe round about the

whole worlde, and thorowe and thorowe it againe, ere you shal find the least village (much lesse a whole Countrey) of such as you name your selfe to be: I pray you of what Countrey are you? *Siuqila*. Forsooth I was borne in a famous and most fertile Iland called *Ailgna*. *Omen*. If I doe not mistake it, there are some of your Countremē, that would haue rapt out halfe a dozen oathes, in a great deale lesse talke then you haue vttered. *Siuqila*. That is true, God amend it, which vice with manie other, too commonlie frequented, was the chiefe occasion of my comming from thence." *Siuqila* tells how 'abused' and disappointed he had been in his vain 'trauels,' but on *Omen*'s describing generally his 'Mavqfvn,' he exclaims—'Wel, though my trauaile hath bene troublesome, painefull and dangerous, yet I repent not my iorney: for now I hope I haue found the place that will please me: I pray you let vs make haft, I think long vntil I be in it." To this—as already intimated—there is a dead refusal, as thus:

*Omen*. You were best to knowe first, whether you shal bee welcome thether or not.

*Siuqila*. I trust I shal behaue my selfe in such order, that none shal mislike me.

*Omen*. Wel, to be plaine, you cannot come there, for wee keep none but such as are borne and bred in our own Countrey, therefore no Stranger can dwell with us, for if they should, we should rather learne their vices then they followe our vertues.

*Siuqila*. As you are to be praised for keeping away the wicked, so are you to be misliked for refusing the godlie: for you could learne of them no harme, but goodnesse.

*Omen*. Speake better then we they may, but offend so little as wee they cannot. And yet if we should receiue any beeing neuer so godly and honest: would all the brood they breed be so godly as they? no, not so, for the godliest fathers in the old time, have had godlesse children.

*Siuqila*. I cannot denie that: but if you would be so good vnto me, as to suffer me a while to remaine in your Countrey, I would (by God's help) liue in such order, that I wold not encrease your number.

*Omen*. Are you not flesh and bloud? are you not a finner?

*Siuqila*. Yes truly that I am, or else I were a lyer.

*Omen*. Then we wil not trust you, nor put it in prooffe: as godly men as you have broken as greate promises as that: Therefore set your hart at rest, you may not come there nor you shall not come there,

*Siuqila.* What remedy, I can be but forie, but my greefe is the greater, for that I am so nigh such a Countrey, where there is such godly orders, such commendable customes, equitie esteemed, and Vertue so imbraced, (as you erst did tel me) and cannot see it before I goe hence : O that I might haue bin so happie, to haue seene the manners and orders thereof, whereby I might haue reuealed them in my own Countrey, when I had bene come home, that they might haue been practised there : Such a mind I haue that my Countrey might excel others in goodnes and equitie. (pp. 4-5.)

Omen on Siuqila's rising to go says, "Stay a little I pray you, haue you a desire indeede to know the state of our Countrey"? Siuqila answers, "A maruelous desire, if I knew how," to which Omen replies, "I like you wel, and now for the good wil I beare you, I wil make a relation to you thereof, especially as much as I can remember or as you will aske."

They had begun 'conuerfing' on 'godly Preachers,' and now gradually traverse the whole round of inquiry, always, as was inevitable, to the advantage of 'Mauqfyn' and to the 'evil repute' of 'Ailgna.' There was too much ground for the dark picture drawn of 'Simony' in the Church and gross superstition and ignorance among the people. Self-evidently the Author drew his pictures from actual cases. Omen has to allow that originally even in 'perfect' Mauqsun "the men came to the Sermons like Maskers, and the women like Players," so much so that "the Preacher was so amazed, that he was ready to go out of the Pulpit, for [that] he thought verily (seeing them in that order) that there would haue bin either a play, a mummary, or a May-game." (pp. 18-19.)

The over-gawdy 'dressing' of the gentler sex comes in for much severe reprehension ; and they are pointed to the unchanging 'fashions' of the very 'hearbes and trees'—"Marke the vegetable creatures, whether they keepe not their olde fashion still or no? hath not the Primerose, the Cowflop, the Deasie, the Marigolde, the Rosemarie, the Lillie, the Apple tree, the Walnut tree, and all other

Hearbes, Weedes, trees, and plantes, the like flowers, leaves, stalkes, rootes, fruite, colour, smell, taste, vertue, and qualities, that they had the last yeare? and haue alwaies had since their first creation?" (p. 23.) The chief occupation of the majority are summarily classified as "Bearbaitings, Bulbaytings, Players, Vauters, and Tumblers." (p. 27.) Siuqila adds, however, "Some with vs, whose parentes feare God, are brought vp in the same order (thankes be to God). But truely the most of our youth, especially the poorer sort, are so tidlingly, fondly, wantonly, and idely brought vp, that it is a grieffe to the godly." (p. 37.)

The national 'Drunkenness' presents a manifold subject for "doctrine, reproof, correction, instruction in rigetousness"; and one gird remains as true to-day as then — "If thou shouldest be constrained to giue the fourth part for the defence of your Countrey, of that which thou spendest in one yeere to shorten thy life, or to kill thyselfe, thou wouldest thinke thou were vndone." (p. 56.) The profanation of the Sabbath seems to have most of all 'grieved' the good Siuqila, as thus: "I woulde to God they did bestowe the Sabbath daye so well with vs. I thinke verilye, if any day be more profaned with vs then other, it is the Sabbath daye, that God hath appointed to bee kept most holye. For I doubt manye doe come to the Church that daye more to pryde then to praye: more to looke then to learne: more to shew themselues then to shunne sinne: more to marke others then to amend themselues: more for custome then conscience, and more to heare a fine Preaching then to followe the godlye teaching. And if manye of them doe thus, that come to the Church, what may be thought of them that come not to the Church? Many are constrained to labour for their liuing in the week day, whereby they auoid idlenesse the mother of mischief, whereof many I feare, though they are not idle on the Sabbath day, they are not wel occupied. For that day they giue themselues to Drinking, Dicing, Dancing, Swearing, chaffing, Playing, Bowling, Beare-bait-

ing, & to other vanities." (pp. 73-4.) Now and again there are odd *bits* of story-telling as this of the Devil — "*Singila*. It was credibly reported, that a lustie ladde with vs, (a folemne fwearer) loofing his money at Dice, had blasphemed God with many terrible othes, saying: If I had the Diuell here, I would eate him: who had no sooner spoke these words, but a Spider (or else the Diuel in the likenesse of a Spider) came down ouer his mouth: which, as foone as he sawe, he snatched into his mouth, and so died presently. *Omen*. A fearefull example, and enough (me thinkes) to make euery one cease from fwearing. If it were a Spider, then it was sufficient to destroy his bodie: but if it were the Diuell, it was enough to destroy him and a thousand such, both bodie and soule." (p. 77.)

Omen as against 'Dicing,' and 'Gambling,' upholds 'Exercise of the higher fort,' as 'Chess,' which he goes on to set forth as "the Astronomer's game & the Philosopher's game, which wettes their wittes, reuertes their minds, and hurts no body in the meane season." (p. 93.)

The 'Lawyers' of 'Mavqſvn' are the very embodiments of justice and mercy. Not so those of Ailgna, *e.g.*, "Our Courtes are so costly, the fees so greate, the expences so much, the delayes so many, the trauayle so farre, the triall so long, and the obtaining so doubtfull: that poore men can not, nor many wise men dare not beginne or prosecute the lawe. They had rather take halfe before they begin the lawe, than to lay out their money in hope to haue all at the end of the lawe. Our lawe with vs paffes building, which building is found to be such a priuie theefe, that many vn-wise builders haue bin much impouerished thereby: For looke, what many thinkes will frame vp the whole, will scanty finish the halfe. Yet are they sure to haue halfe a house for their money: and if they bestowe so much more they are certaine to haue a house. But he that goeth to the lawe with vs, for the obtaining of his right (as he thinks) and makes an accounte that twenty pounce wil try his

matter to the end: it may chance cost him an hundredth pounce, yea and fel al the houses, lands, and living he hath, and yet goe without that he fues for" (pp. 115-16).

The 'Physicians' and 'Surgeons,' especially the 'Stipend-ary Surgeons' of the Hospitals, have a sad name in Ailgna. They are represented as greedy, grasping, careless, cruel. One terrible story of a poor man, with a 'sore arme,' in one of the Hospitals, with the as terrible exposure, detection, and punishment of the offending Surgeon, makes one shudder to-day (pp. 126-133). Here is a quaint portion of the dialogue on the physicians and surgeons:

*Singila.* . . . It is possible they wil be forie if they come late to a rich man, but as for a poore man, they think they may tarrie their leysure wel enough. If our Surgeons should do as your Surgeons do, they would thinke that they should not be able to find themselues and their famely.

*Omen.* Though they thinke so, yet ours thinke not so, for our Surgeons beleue verily, that God prospers them the better, and makes them the richer, becaufe they are so ready to come and releue the poore.

*Singila.* Though it be so in deede, yet it is hard to beate that into our Surgeons heades. They had rather haue one birde in their own hand then two in an other mans hand.

*Omen.* But our Surgeons had rather haue one bird in Gods hand then two in their own: for they thinke that the one bird that is in Gods hande, is better then two birdes in their owne hand. And that one bird in Gods hand will bring forth more encrease than twentie such birds as theirs will do, which they haue in their owne hand. (pp. 121-2.)

The 'Marchants' and money-lenders and borrowers are pungently handled. 'Usury' must have been an infinite oppression in those days. 'Ingratitude' (*i.e.*, 'ingrate' persons) receives vehement rebuke, and a long-drawn-out but effective story and judgment enforces it. Finally—How extremely 'ideal' Mauqfun is, may appear from the following full quotation:

*Omen.* It woulde reioyce any Godly mans heart to see how the rich with vs bestowes their time and their goods.

*Singila.* I pray you, sir, how is that?

*Omen.* Forsooth as soone as they are vp, which is very early, they goe to visit ther poore neighbours houses, & most gently, louingly, & willingly, they giue them mony to relieue them withal, according to their necessitie, and their owne abilitie: and you shall see the riche mens wiues

(not without their husbands cōfents) carrie their childrēs apparel, sometimes before they be halfe worne, and giue the same to their poore neighbours to clad their children withall: so that the rich with vs are so godly and charitable to the poore, that it is a very hard thing to finde any poore with vs, that wantes either meate, drinke, or sufficient clothes. If a poor body with vs should chance to goe in the freete somethig coldly cladde, the first riche man or woman, I warrant you, that meetes them will not onely weepe for their going so coldly, but also will carrie the poore party home with them: and if they haue but two garmentes, as they haue not lightly aboue three, they wil giue them one of them, and bidde them put the same on to keepe them warme, saying: Brother, Chrif bids vs do as we would be done vnto, therefore seeing I would haue one to giue me a garment if I were naked or went coldly clothed: euen so I am willing to cloth thee with this my garment, to keepe thee from the colde.

*Singila.* Oh happy people, that haue such charitable hearts: oh burning loue, that feelles the smart of their brother. Your poore people were best to keepe theselues stil with you, & not to come into our countrey to dwel, for if they shold they might happe to stande quaking in the freate in a colde frostie weather all a whole day, without hauing any coate or garment giuen them: yea though for thy riche folkes cōming freight from a Sermon, should see them, whereof some of them perhaps haue twentie vppermost garmentes of their owne at ye leaft, not once weeping at their want, nor forrowing at their smart: thinking themselues to be pitiful enough, if they giue them a penny: which haply they get not without a checke or a taunt. I pray God some of them leaue not their purfes at home purpofely, because they woulde giue them nothing. But me thinks these hard harted wretches, & these nicknamed Christians, the next time that they should looke on their great nūber of garded gownes, their costly caffocks, and their through furred garments, which are more than euer they will weare, considering they make newe daily for themselues (and all to follow the newe fashon) and especially when they see them moth eaten, shoulde tremble and quake for feare, at the terrible wordes of Saint James, which threatneth all such, (saying) 'Goe to now, ye rich men, weepe and howle on your wretchednesse that shal come vpon you: your riches is corrupt, your garmēttes are moth eaten: your gold and your siluer are cankered, & the rest of them shal be a witnesse vnto you, and shall eate your flesh as it were fire,' &c. But truly, their stonie hearts are so flintie hard, that neither these words, nor yet the most terrible threatnings in all the Scriptures besides, can penetrate any part thereof. (pp. 70-2.)

Summarily onward, we read:

*Singila.* Are all your Nobilitie of that humilitie you speake of?

*Omen.* What else? Fo as harde a thing to fynde with vs a haughtie

heart in the Nobilitie, a loftie looke in the Ladies, or a disdainefull countenance in the Gentlemen, or their wiues, as it is to finde a meeke minde in a froward woman, a chaft heart in a Harlot, or liberalitie in a niggard or Snudge. (p. 96.)

Besides the glimpses into the England of 1587, and before, this neglected quarto (pp. viii and 175) gives vivid insight into the condition of society as represented by 'Preachers' and 'Lawyers' and 'Merchants' and 'Physitions,' and all the others designated in the 'Preface to the Reader,' in contrast with the immaculate citizens of Mauqsun, and there are a number of noticeable words and phrases that I deem it well to place on record—seeing that I fear another will not readily be found to read through the somewhat trying old book in its quaint black letter type.

I take such things, more especially rare words, as I marked in reading from commencement to close :

1. '*Simoniacs.*' "I maruell why such are chosen, and put into that place:  
[the Church]  
Alas, they *counterfaite* themselves, vntill they get in.  
And when they *vncounterfaite* themselves againe, why are they not  
Thrust out." (pp. 10, 11.)
2. '*Vanity of fashions.*' "there is such exccesse of apparell, such gawdie going, and such *peacockly* and new fashions euery day." (p. 20.)

Again :

- "Why should we that are earth, ashes and dust, pricke vp ourselues so *Peacockly*?" (p. 23.)
3. '*Pelte.*' "Truly our father Adam, which was Lord of ye whole earth, had but a leather *Pelte* to couer his nakednesse." (p. 21.)
4. '*Falfe pride.*' "So that they are proud of that that should make thē ashamed.  
Who woulde be proude of the sheete he weares in doing his penance?" (p. 21.)
5. '*Green sward.*' "What is it to sowe seede vpon the graffe or *greene swarde* vnploughed or vndigged?" (p. 25.)
6. '*Hilling.*' "many of the said rich greedy guttes, caring for nothing but for the *hilling* and filling their owne backe and bellie." (p. 28.)
7. '*Flang.*' "And so he *flang* away in a fume." (p. 41.)
8. '*Early form of 'out-faced.'*' "thy poore Father's complaint, thou wouldest . . . haue fedde with one fable or other, and so *faced out* thy poore Father before our face." (p. 44.)
9. '*Beaters of Husbands.*' "the shall ride on a *coalstaffe*." (p. 49.)

10. 'Party' = *person*. "if ye *party* that would have fled bee maimed, then he that hath maimed him shall giue him ye one halfe of al his goods." (p. 51.)

Again :

- "If the *party* that borrowes the money to interest reucale the same." (p. 146.)
11. 'Cutters.' "And thus these lustie *cutters* and stout fighters are sufficiently proued to be euil men." (p. 53.)
12. 'Shot.' "their whole weekes worke wil scantly pay their Sondaies *shotte*." (p. 59.)
13. 'Advoutresse.' = *adulteress*. "the husband of the *advoutresse* and the wife of the fornicator." (p. 61.)
14. 'Vnshamefastly.' "so boldly, rashly, so *vnshamefastly*." (p. 63.)
15. 'Blacke Swanne.' "It is as easie a thing to finde a *blacke Swanne* with you, as such a one with us." (p. 63.)
16. 'Harbour.' "Woe shal be to al them that *harborough* such a guest, for he wil *harborouh* the for ever." . . . (p. 65.)
17. 'Adiected.' "truly the people are so pecuiously *adiected*, that they esteeme Wealth above Wisedome." (p. 74.)
18. 'Totnam.' "euery word that the riche speaketh is soothed and counted for an Oracle, (be it neuer so fond) but let the poore speake neuer so wifely, he is tript before his tale be halfe tolde, and he is fleeced or iested at therefore. But if the faid rich man doth fall into poverty, and the same poore man chance to be rich, then *Totnam* is turned French, and then the foole is fodainely become wise, and the wise man a foole." (p. 74.)
19. 'Cock sure!' "And to make the thing more *cock sure*, he hired two witneses." (p. 83.)
20. 'Boulte.' "goe about to *boulte* out the trueth with such diligence." (p. 85.)
21. 'Fellowe' in a good sense as in *Englisch Bible*. "Then sayde the same *fellowe* that came to speake with the Judge." . . . "then saide the *fellowe* to the Judge." . . (pp. 86-7.)

So throughout, where the 'fellowe' is a true-hearted man who comes forward to bear 'true and honest witnesse' in behalf of another 'godly' man safely accused of high treason. But though thus used in a good sense 'fellowe' is also used in this book in a bad sense. See also pp. 107, 125, 153 and 156. In the second he is a specially bad character:

"If such a *fellowe* were with us, and should use himselfe so, we should learne him such a lesson that he shoulde not dare doo the like as long as he liued." (p. 125.)

22. '*Deposed*' = *deponed* "I wil haue euery one of you in this case *deposed*," . . . and so they were *deposed* and *sworne*." (p. 90.)
23. '*Trim*.' "Are not thy diuelish deuises come to a *trim* drift?" (p. 91.)
24. '*Lozels*.' "many lewde *lozels* looke loftily." (p. 96.)
25. '*Bribes*.' "belike you thought that my handes did so *tickle* to touch, that I would *wring* with the wrong." (p. 108.)
26. '*Fetche*.' "Which onely was the *fetche* to *fetche* you vnto me." (p. 109.)
27. '*Dayed*.' "There haue two profecuted the law together for a Cocke or for a Goofe, and they haue both bin almost vndone, and the matter vntried, whereby they haue bin enforced, when all their money was confumed and spent, to haue their matter *dayed* and ended by arbitrement." (p. 115.)

Again:

- "They had bin better to haue eaten the Cocke or the Goofe betweene them at the first, than to spend all the money and put it to *dayment* at last." (*ibid.*)
28. '*Cobs*.' (?) I knew two rich *Cobs* that went to the lawe for the triall of a matter." . . . (p. 117.)
29. '*Lament*.' "what paines he hath put me to ever since, both night and day it would lament you if you knew it." (p. 129.)
30. '*Starting holes*.' "if we had this lawe, and well executed, the Usurers durst not trust to their *starting holes* as they doe." (p. 147.)
31. '*Bird-lore and ingratitude*.' "Beholde a little Birde shall make thee ashamed. But how canst thou be ashamed? for I thinke thou hast no shame at all. The little Marlin will not praye on the last Birde that she catcheth at night, but holdes her in her tallents, all night, without hurting her, onely to keepe her selfe the warmer, and then in the morning she letteth her goe: which Marlin aduisedly marking which way the same Birde doth flye, will not flye toward that quarter of all that day for her praye, leaft she should hap to catche her and so hurt her that had done her good, pinch her that had pleased her, and kill her that had comforted her. This little Birde against her will hath pleased the Marlin, and yet the Marlin is thankfull for it." (p. 159.)
32. '*Beparched*.' "in Africa, being *beparched* with the heate of the Sunne." (p. 160.)
33. '*Great Professional men not Authors in England*.' "It is with us quite contrary, for they that hope to attaine to any great office, beare any rule, or come to any preferment, thinke scorne (though they are able) to penne or publish any Bookes (though the matter be neuer so good, necessarie or honest) and wherefore thinke you? forsooth because most peruerfely and peeuihly they should be therefore of the higher sorte disdained, of their equals dispraised, of their inferiors derided, of the profited thereby not thanked, and of some they cannot amend it detracted. So that (but what reason is in it I knowe not) the most part with vs think it as vnseemely, for one that is in authoritie, or beares

rule, to publish and [= an] woorke, as it is for a Pedler to preach.  
But I am cleane of a contrary mind. (p. 166.)

- 34 'Depart.' = *part*. "the most of our riche men are so greedie and couetous, that they will *depart* with none of their goods during their life." (p. 173.)

It was probably with reference to Lupton's book that CHARLES GIBBON entitled one of his always extremely heavy and wearing-out moral-religious tractates, "Not so new, as True. Being a verie necessarrie Caueat for all Christians to consider of. Wherein is truelie described the iniquitie of this present time, by occasion of our confused liuing: And iustlie approued the world to be neuer worfe, by reason of our contagious leaudnes. 1590." (4to.) It too is "A Dialogicall discourse concerning the course of this world. The Speakers be, Alphesus and Nicanor." I have 'searched' (almost) in vain for so much as a single quotable *bit* above the dead level of pious commonplace. These so-so Lines fill a vacant page, and for Elizabeth's sake and an odd use of the word 'teen,' may be here recalled from their oblivion:

O Lord

E nlarge the life of our good Queene,  
L et nothing turne vnto her teene :  
I ncrease thy graces in her still,  
S o that she may performe thy will :  
A duaunce thy word, augment our ioyes,  
B y beating downe all Popish toys.  
E xpell her foes, preuent their lust,  
T hat they may know her cause is iust.  
H elpe those that call vpon thy name  
A nd scourge the rest vnto their shame.  
R emit our sinnes with our defaults,  
E ngraued thy lawes within our hearts :  
G rant vs thy grace to fructifie  
I n all good deedes continuallie :  
N o doubt our end is imminent,  
A nd therefore let vs all repent.

So be it.

As a pendant to this take an incidental tribute to the great queen, thus :

"As for your conclusion, concerning the sufferance of such as haue libertie to doo well, and will not : Truelie such is the good pitie of our Prince, that where heretofore some haue burned such as were godlie, for a good cause : she beares with such as bee vnreformed, for a further consideration : not tendering their cafe to their confusion ; but intending a care of their conuersion, staying oftentimes where she might strike, in hope of amendment ; yet striking sometime where she must needes for feare of a mischief. (Oh Princely patterne of patience, oh worthie mirror of mercie) : Remembring alwaies to set good against euill, to beare with the weake, and to forbear the froward a while, as vn-certaine in what howre God may call such into his vineyard." (p. 8.)

Here is a favourable specimen of the style of Gibbon :

"To conclude, is it not possible for both to accompanie but they shall alter condition? Why, the filth of the dunghill cannot infect the cleare Sunne, and yet it shines vpon it ; the tartnes of the lees doth not take away the taft of the wine, yet both in a caske ; the sharpnes of the pricke doth not hinder the fauour of the Rose, yet both on a stalk ; the filthines of the groūd cannot take away the fine[n]es of the gold, yet both be together ; neither can the vilenes of poyson impaire the vertue of the stone, yet both in the toade. Thus much I thought good to deliver, because you make it so scrupulous for the good and bad to be together, whereas all things confidered, it is rather commodious than dangerous ; or if not profitable, yet nothing pernicious." (p. 11.)

Another manners-painting book published the year after Lupton's is the following—"The English Ape, the Italian imitation, the Foote-steps of Fraunce. Wherein is explained, the wilfull blindness of subtile mischief, the Striving for Starres, the catching of Mooneshine : and the secrete founde of many hollowe heartes, by W. R. *Nulla pretas prauis*. At London, Imprinted by Robert Robinson dwelling in Feter Lane neere Holborne. 1588." (4to.)

I have rarely been more disappointed with any early English book than this. Its style is unformed and uncritical, with an irritating alliteration and a miserable suggestion of Euphuus, most unhappy. The Author's *motif* was good, viz., to write down Englishmen's all-too-ready adoption of anything and everything 'foreign,' but his performance is lame and helpless. Its only value is in its reflection of the transition-state of England, the uncertainty of native 'fashions,' customs, habits, even speech, until confirmed by Italian or French. I have noted these few slight things in *The English Ape* :

1. 'Books.' "Alphonfus being asked what Counsellors he liked best: answered Bookes, for they neither flatter in security, footh with subtilty, contend in time of Controuerfie, grudge at Superiours, nor contemne Inferiours. To confirme which, (sayth *Cicero*) Oh pleasant bookes, Oh harmeles bookes, the harbourers of forsaken Vertue, ond the fosterers of Morall demeanor."—Epistle-dedicatory to Lord Chancellor Hatton.
2. We have a phrase thus early which is utilized in one of our reproductions in the present Series — "giue me leaue to aske where our English men first learned their *Choyce of Change*, in what Countrey they haue euer behelde the phantafticall fashions vsed and their owne inuentions neglected." (p. 5.)
3. 'Relented.' "hee [Clodius] would giue vnto his friends that fupped with him pearls *relented* in vineger to eat." (p. 7.)
4. 'Start vpp' "hewe downe each *start vpp* stemme." (p. 11.)
5. 'Minoreffe' (?) "England (whose perfection hath bin of late purified by the meanes of a cunning *Minoreffe*, and the metall purged from the Mossie drosse that had almost ouergrowne the fertility of that pleasant foyle) doth not naturally afforde the straungenes of these straunge confusions, whose perfections (like a celestiall Lampe) doth illustrate all Christendome." (pp. 15-6.)
6. *The Englishman*. "If the Germaine that paynted euery Nation in his naturall forme, (as farre as arte coulede reache) and made the Englyshe naked, because hee knew not of what guise to make the changeable variety of his attyre: lyued nowe as sometimes he did, I imagine that hee would paynte the disguised forme of many of our women without skinner, for that (in derision of Nature to scoffe their Creator) they finde out artificall skinner to couer any accidentall beaunty of their Faces. A derogatory from the honor of God, and abrogating impudent shame to the modest Sexe." (p. 23.)
7. *Englishwomen*. "Whence proceedeth I pray these gadding feagaries of our English dames but from their decking with vnspcakable pride." (p. 24.)
8. "*Elizabeth, that bright and illustrate Lampe*." "But as the viewe of their secreet poyson causeth me to mislike the one, so the bright shew of shyning vertue, in duety compelles me to commend the other. Of which forte there is one as the *Phoenix*, endeleffe in glory, and matchlesse in mortal maiefty: At whose illustrate Lampe may our foolish virgins borrow oyle, & by her light direct the course of their life, thither, where her name is already eternized, to beare a light before the holy lambe: But mighty Iehoua let thy seruant yet liue till shee guide to thy tabernacle, her stock of Israell. Stand still her candlestick, and lighten all the earth, that when she goes, wee may for company sing Alleluya to thy maiefty." (p. 26.)

I am not aware that the initials 'W. R.' have been assigned to any one. In the Huth exemplar the Epistle-

dedicatory has a contemporary filling in of the name, but it has been partially erased, and I can only half-guessingly make out W. R[eoly] as though an attempt at Raleigh! In this Epistle the author thus refers to another work of his which had also been dedicated to Hatton—"remembering your honorable acceptance of my rough cast Conceite of HELL, vnloading complaint, and loading your eares with many friuolous phrafses." (p. 2.)

## II. A QUEST OF ENQUIRIE . . . . . 1595 (see full title on page 143.)

Of the authorship of this *unique* book absolutely nothing has been transmitted to us. It is quite a contrast with *England's Address*, but just because of that seems to the Editor of *quick* interest for its similar presentation of the 'simple' or vulgar aspects of 'the commonalty.' Regarded broadly, it reminds us how very small our now great London then was and how provincial in its tone, when such a 'quarrell' and 'quest' could so excite the community and inspire (as it would seem) abundant 'ballads' and keen passion all round. As with the other, in Notes and Illustrations, certain 'noticeable things' are guided to and annotated.

With respect to *Polimanteia*, the most voracious Reader will agree that the opening and close are ample specimens of the treatise-proper, which is a tedious and weak discourse of 'divination' and all kind of credulities and nullities. It should have over-weighted the 'Address' of England to her 'Three Daughters' to have reproduced so wearisome a book *in extenso*. With reference to the Latin verses prefixed to *Polimanteia* (p. 7), they may thus 'speak English':

Flood, earthquake, pestilence on all sides, dearth,  
 Wars — what remains for ruin of the earth?  
 Fire! now far off — whence? from Jove's ramparts high.  
 What piles such ills on Earth? Impiety.  
 Still is there hope of safety? Only one.  
 Who gives it? Piety? Who owns her? None.

To hell, O Earth, since Piety is not.  
I see her rush — by injured gods forgot.

---

If nought thou buildest, why this house dost eye?  
Blame not, or raise a better one on high.  
A better hast thou, then, from both, we'll pray  
That Envy turn her evil eye away.

---

O toil, O sweat, prize of a cursèd bite  
Earth from the fates hide thy sins out of sight.

---

Not all things, nor all men please me —  
To all then must I pleasing be?  
Not the old man of Cos suits all  
Nor does this privilege befall  
The Stagirite. Then wouldst thou fain  
Hope the goodwill of all to gain?  
Traveller, to please thy God take care  
And on thy way contented fare!

One queries whether by 'Cous senex' he meant Homer—confounding Cos with Chios—and so, "Not even Homer pleases all," or Apelles the painter, a Coan—and so, "Not e'en Apelles pleases all"? Probably the former. I just notice that I have allowed the misprint 'Spagirus' for 'Stagirus' to pass. In the couplet on 'Labor' the original certainly has 'satis' (=in the cornfields), but as that makes a wrong quantity (sătis) 'fatis' is preferable, as in the translation.

For the use of his *unique* exemplar of the *Quest of Enquirie*, I am indebted to my ever-obliging friend ALFRED H. HUTH, Esq.; of *Polimanteia*, I myself possess a very fine copy. Three others seem to be known.

ALEXANDER B. GROSART.

*St. George's Vestry,  
Blackburn, Lancashire,  
23rd May, 1881.*

POLIMANTEIA,  
OR,  
*The meanes lawfull and vnlawfull, to*  
IUDGE OF THE FALL OF A  
*COMMON-WEALTH, AGAINST*  
the friuolous and foolish conie-  
*ctures of this age.*

Whereunto is added,  
*A letter from England to her three daughters,*  
*Cambridge, Oxford, Innes of Court,* and to all the  
rest of her inhabitants: perswading them to a  
constant vnitie of what religion soever they  
*are, for the defence of our dread soveraigne,*  
and natiue cuntry: most requisite for  
this time wherein wee  
now live.

*Inuide, quod nequeas imitari carpere noli :*  
*Nil nisi cum sumptu menten oculosq. iuvat.*



*Printed by Iohn Legate, Printer to the Vniuersitie*  
*of Cambridge. 1595.*

And are to be sold at the signe of the Sunne in Pauls  
Church-yard in London.



TO THE RIGHT  
*honourable, Robert Devorax Earle*  
 of Effex and Ewe, Vicount of Hereforde, Lord  
*Ferrer of Chartley, Borchet, and Lovaine, Ma-*  
 ster of the Queenes Maiesties Horfe, Knight  
*of the noble order of the Garter, and one of*  
 her Maiesties most Honourable  
 privie Councill.



T is easie to gesse (honourable Lorde) why Schollars flocke under the patronage of men in your place ; their condition is so weake, that unlesse men truly, honourable doe defend them, they are most of all in this age distressed. And yet (braue noble Lorde) ingeniously to confesse my true meaning) it is not that which moued me at this time ; but it is the height of admiration which my thoughts conceiued of your honours worth, that made me thinke all men bound to offer signes of loue and dutie, where both are deferued in so high a measure. I take vpon me *Englands* perfon and speake like a Common-wealth, And therefore howsoever it were presumption in me to dedicate papers of so small moment, to a personage of so rare worth, yet (honourable Lorde) take them as your cuntries talke, vouchsafe to reade them stamped with her name, and so all shall be afraid to mislike them, beeing graced with yours. And yet I weigh not whether others mislike them or no ; let but your honour for learnings sake (a thing which I know you doe) say you are content to accept of the meanest trifle, and grace it with a good looke, and

*The Epistle Dedicatorie.*

then I contemne what male-contented melancholy can speake against me. Your honour (be it spoken without envie) like Englands Cedar is sprung up to preferue with your shadowe, the humblest in all professions, from hatreds malice. The warlike and braue foldier thinks him selfe (and that in truth is) graced, to be teamed but your follower. The worthy and kinde passionate Courtier deemes (and worthily) this his honour, to be your fauorite. The sober and devout student, that despised doeth walke melancholy, takes himselfe (and not without cause) fortunate to be teamed your schollar. Thus all relye noble Lord, upon your favour. And I (who though I must needs honour) yet usually with so deepe affection am not devoted without cause) doe so in kindnesse and loue (if that be not a word too presumptuous) passe over the full interest of my selfe to your dispose, as in what kinde foeuer a schollar may doe his dutie, I am ready and desirous to be commanded by you : then accept (noble lorde) the willing mind of him that hath nothing else : and say, that that alone, is absolutely sufficient to content you. Read it, but (or if that be to much) doe but accept it, and so rest. whereof not doubting in the midst of so many signes of a schollar-respecting honour, in dutie I kisse my hand, and humbly take my leaue.

*Your honours in all duty most affectionate,*

W. C.

## The Preface to the Reader.



*We are fallen into the barren age of the worlde*  
*(courteous Reader) wherein though some fewe*  
*trauaile to expell Barbarisme, (which fortu-*  
*nately they haue done in our English tongue) yet*  
*a number of idle conceited-wiſe-fooliſh heades*  
*take vpon them peremptorily to cenſure other*  
*mens paines: ſo that euery man is loath to enter into the viewe*  
*whiſt Idlenes ſhall ſtand controlling and giue her ſentence. I*  
*know it could fit theſe to write, but that magni laboris eſt quem*  
*plerique fugimus. Homer wrote of the trauailes of the wor-*  
*thie Græcian Vlyſſes; Curtius of Alexander and Darius; In vaine doe*  
*Rome had neuer beene ſo renowned but for Titus Livius; we complain*  
*Thucydides eternizid Iafon and Minotaure; and ſweet Saluſt*  
*Iugurth and Cateline: nay this wiſe age, long ſince had beene*  
*plaine fooliſh, if our painefull forefathers had not trauailed for*  
*their good. And if any man thinke this age is too wiſely learned*  
*to read any thing which is but ſome fewe droppes of that mayne*  
*Ocean which ouerflowed in their daies, let him knowe this, that*  
*care added to their induſtrious trauailes, is eaſily able to perform*  
*matters of great importance. Learning was let looſe ouer all*  
*Europe euer ſince Athens did firſt flouriſh (excepting a fewe*  
*yeares when the Gothes and Vandalls compelled her to liue in*  
*exile) who flying faſt from their furie left Italie and theſe famous*  
*places, and planted her ſelfe ſo firmly in theſe poore countreies,*  
*that euer ſince amongſt vs ſhee hath liued honourably. Thus in*  
*the abundance of our knowledge, he that hath taken pains, ſtands*  
*at the courteſie of euery paltrie fellowe to be cenſured as it pleaſe*  
*him. In conſideration whereof, wiſe men haue deemed it the ſa-*  
*feſt, ſecretly to ſmile, and ſoberly to ſay nothing. For my paines I*  
*much care not, I eſteeme thee (Reader) as thou doſt me, for (dege-*  
*nerous minds intreated, grow inſolent:) the daies are euill, and*  
*the argument is ſit for theſe times; I knowe diuers haue trauail-*  
*led in the ſame kinde, whome I but humble (without wronging*  
*them) to ſpeake vnto thy capacitie: Nobilitie fully learned made*

The cauſe

why many

write not.

Ignorance

fits idle and

will iudge.

In vaine doe

we complain

of multitude

of bookes.

Va'ef.

Zanch.

N. B. B. Gallici.

My L. Henry

Howard.

## The Preface to the Reader.

*choice to handle the same argument, and with such profounde deepe skill performde it, as that truth taketh her selfe much bound vnto him, who made her to speake eloquently that vseth to be plaine, and false prophesies ashamed, who so long haue vsurped truths titles. From hence maist thou learne (or at least remember) that the greatest Monarches (howsoeuer proud in their owne strength) must either fall with an enemies stroake, or (as Rome did) with her owne waight: here maist thou see that nothing is so made, but subiect to great change. And yet leaſt thou desire to knowe what thou oughtest not, I haue laboured to make knowne what thou shouldst desire: my leisure will not serue to detain thee long, and a short preface is beſeeming ſo ſmall paines. I take my leaue, and (if thou haſt deſerued) I giue thee thanks: onely this I muſt add further (not to accuſe others, or make an Apologie for my ſelfe) that I neuer yet in the leaſt ſyllable of the ſo tearmed looſeſt line, meant either to modeſtie, pietie, chaſtitie, time, the Muſes, or kindnes to doe wrong; neither ſhould the ſurmized obiect of my muſes ſong, or the deareſt which that obiect hath, ſuſpect in me but the leaſt ſhadow of ſuppoſed iniurie: for I neither ment to make looſe poetrie a true hiſtorie, or thought that wiſe courteſie would be ſo ſuſpicious to miſdeeme him, whoſe thoughts long ſince were deuoted to grauer ſtudies: from whence taking leiſure but to pauſe a little, my penne grewe paſſionate, and my idle papers ſcattered vnawares flew abroad (I proteſt) not to offend any: thus I binde thee (by that credit which truth deſerues) whoſoeuer thou art which reaides, to beleue what I haue ſpoken herein, and (if thou pleaſe) for my ſake to accept*

For ſuch a this. And becauſe euery Balduſtum makes diuine poetrie to be Coxcombe. but baſe rime, I leaue thee (ſacred eloquence) to be defended by the Muſes ornaments, and ſuch (deſpised) to liue tormented with endles pouertie.

Farewell.

*Diluuium, terræ motus, contagia passim  
Bella, fames, mundi quid reliquum exitio est?  
Ignis & ipse prope est: unde hæc? ex arce tonantis:  
Tot mala quid mundo congerit? Impietas.  
Anne salutis adhuc spes ulla est? vnica: quisnam  
Porriget hanc? pietas: hæc ubi? nullus habet:  
Quid stas munde? rue, vt pietas est nulla; ruentem  
Sic video; auxilium numina læsa negant.*

*Inscriptio portæ.*

*Si nihil ædificas, quid spectas nostra viator?  
Aut mea ne carpas, aut meliora struas.  
Si meliora tenes, id diuos poscito mecum,  
Ne, quodvterque tenet, fascinet inuidia.*

*Labor.*

*O labor, ô sudor, scelerati præmia morsus,  
Ah satis natos occule terra tuos.*

*Nec omnia nec omnes mihi  
placere; quinam ego omnibus?  
non omnibus Cuius senex,  
non Eremita Spagirus,  
nam tu viator omnibus?  
deo placere cura, abei.*





[Commencement of 'Polimanteia.']

## POLIMANTEIA.



Efore we come particularlie to speake of *Diuinations* lawfull & vnlawfull; for the true and better vnderstanding of them, we will first define, what Diuination is: *Diuination is a foretelling of things to come, performing it in diuers manners, as well artificially, as naturally.* But those that more curiously subtilize vpon the Etymologie, say, that to diuine is properly to foretell, and to foresee things to come, by an exterior motion, without hauing any subiect, cause, or signe before hand to coniecture so; and therefore in this fort, God testifieth of himselfe, that he alone knoweth things to come, which afterward he reueiled by his Prophets

*What Diuination is.*

*God alone absolutely knoweth things to come.*

B

and

*Polimanteia.*

*Satan Gods*  
*[Ape.]*

*Satan falsely a Diuiner.*

*The power of Satan.*

and Apostles, as it pleased him. Now Satan desiring in this to bee Gods Ape, (thereby the better to abuse the world, & to drowne men in intolerable superstition, by a naturall curiositie to know things to come) hath iniuriouſlie and falselie vsurped the same authoritie to diuine, and from thence proceedeth the word *Diuination*: so that thereby Satan so much the more vnder a cloak of naturall things, is for the most part as a forger and counterfeiter (excepting the diuination whereupon the subiect of this matter depends:) and therefore it is necessarie to trie and examine in the first place, the might, subtiltie and craft of the diuell; in whom we shall finde as great knowledge and vnderstanding, (excepting the Angels) as in all the other creatures besides; wee shall finde as great subtiltie for interpreting the signes of diuers things: a matchles vigilancie: an incomparable cunning, to inuent trumperies; and deceit, vnder fine coloured, but false pretences: And  
to

*Polimanteia.*

to conclude, a most perfect malice accompanied with a perpetuall hate a- *Satan a perpetuall enemy to mankinde.* gainst mankinde: and the rather, seeing that it is not in his force, to doe any

thing of himselfe: to hinder the course of things naturall ordained by God: to destroy and to make againe: to found the depth of mans heart: or to foresee how God governeth the course of the world: the affayres of Kings and Princes before the reuelation of his diuine prophecies. Notwithstanding he perceiueth by his subtiltie the hid properties of things bodily and spirituall. His knowledge is exceeding by his manifold experience of things past: he diueth so farre as may possibly bee founded into mens maners; and copies out their actions, from whence he deriueth his greatest profit. Thus he incomburs the actions of Kings & Princes of each in particular; that contrarie to all reason and opinion of men, they are all so intermedlingly inwrapped each in other states, that scarce anie knoweth

B 2

how

*Polimanteia.*

how to escape himselfe. Thorough the deepe whereof he so lancheth without fight, that he maketh one of them to entrap and beguile another: whereof euerie where are examples sufficient, and therefore S. *Paul* to the Ephesians fetteth downe most liuely Satans puissance. But let vs see a little neerer the diuels policie, of what force & efficacie it is, especially in those things which concerne the ruines of Gouvernment, or change of a Common-wealth. First then, although that the diuell knoweth not the state and affayres of Kings and Princes in particular, as God from the beginning hath predestinated them in his immutable counsel, nor how he wil dispose and change them contrarie to the opinion of men & ordinarie course of things natural; yet notwithstanding the knowledge which men by the permission of almightie God, haue drawn out of the diuine propheties of ancient time, is not comparable to that of Satan, by reason he farre surpasseth man,

in

*Man inferior in knowledge to Satan.*

*Polimanteia.*

in fine, quick & nimble subtiltie, which he vseth to his owne aduantage. These *Spirits* know by the predictions of Prophets: that such Kings and Princes shall come to gouerne: besides, by what meanes *Note.* they shall attaine it, and by whom God will giue the Scepter into their hands: besides, when and how it shall be taken from them. And in one word, Satan *Foretold.* knoweth the estate of Gouvernement which must happen, and how long it shall endure, and the enemies which shall rise vp for the ruine of it. From these & such like reuelations would they drawe their diuinations. They haue found out by the propheties of *Daniel* the estate & chaunge of Monarchies which must happen, the ruine of *Darius*, the destruction of *Asia*: and that the Monarchie of *Babylon* shall be transported to the *Greekes*: By meanes whereof, when *Alexander* the Great consulted with the *Oracles* Oracle at *Delphos*, *Pythias* answered him, *Eris inuictus Alexander*: Thou shalt be vnconquered *Alexander*. And after-

B 3

ward

*Polimanteia.*

*Satans subtiltie.*

*Satan an Ambidexter.*

*Satan knoweth the scripture.*

ward for confirming, and giuing credit to his Oracle, he ceafed not to shewe signes & wonders together with vaine illufions, in the behalfe of *Alexander*, which way foeuer he marched with his armie: on the contrarie not to daunt *Darius* too much, he nourisht in him a vaine hope by doubtfull dreames, perfwading him fondly of victorie, againft his enemy. For the temptations of Satan are of that fort, that they promise vs all ioy and happines whatfoeuer: but no fooner they are entertained of vs, but in their place commeth defpayre, with a perpetuall torment. By the prophesie of *Daniel* and *Efai*, the diuell knewe that the Monarchie of the *Affyrrians* fhould be wholly defolate and giuen into the power of the *Medes* and *Persians*, and that al this fhould be done by *Cyrus*. For this caufe it was foretold, that King *Craesus* fhould be chafed and fpoyled of the kingdome of *Lydia*: And therefore knowing the might of King *Cyrus*, Satan ceafed not to moue and incite

*Polimanteia.*

cite *Cræsus*, by a bayte of ambition, to *Cræsus* con-  
oppose himselfe against the *Perſian* Cy-  
rus. This being done, the *Aſſyrians* Em-  
pyre was ſpoyled, *Cræsus* conquered,  
and the Monarchie tranſlated to *Cyrus*.

There is one eſpeciall example farre  
ſurpaſſing all that antiquitie mentio-  
neth of Satans ſubtiltie, whereby appa-  
rantly he ſhewed the intent and effect  
of his whole treacherie: It was that of  
the great contemplatiue diuine *Jam-* *Iamblich.*  
*blicke*, who deſirous to knowe the name  
of him that ſhould in the Empyre ſuc-  
ceede the Emperour *Valens* that then  
raigned, he made trial of it by a certain  
fooliſh (be it ſpoken with reuerence to *A thing vn-*  
lawfull,  
ſo wiſe a man) and moſt vnlearned di-  
uination in this manner: He cauſed the  
Greeke Alphabet written to bee put by  
diſtinct letters, in the ground, and vpon  
euery one he placed a graine of Barley;  
in the miſt a Cock, & the letters where *A fooliſh*  
the Cocke ſcraped the Barley, ſhould *proofe.*  
ſignifie the thing he ſo much deſired.  
Now it happened that the Cock bared  
theſe

Θ Ε Ο Δ.

*Diuination  
will beget  
Tyrannie.*

*Vnmete it  
should be.*

*Doubtfull  
answers ar-  
gue deceit,  
or ignorance.*

these foure letters: Θ, Ε, Ο, Δ: yet now like-  
wise he remained vncertain of the name  
which these letters should portend, to  
discerne whether it were *Theodosius*, or  
*Theodotus*, *Theodorus*, or *Theodectes*. The  
Emperour *Valens* seeing the euent of  
all this, & fearing some false play, made  
(*Herod* like) all such to be put to death,  
as those letters did point out. He com-  
maunded likewise, to search forth the  
*Diuine*. *Jamblicke*, fearing the crueltie of  
the Emperour, by reason of the fault  
which he had committed, (For it was not  
lawfull in *Rome* to enquire into the suc-  
cession of the Empyre during the life  
of the Emperour) poysoned himselfe.  
But we shall finde for the most part that  
the diuell the more to delude men by  
these diuinations, gaue his answers hid,  
darke, double, and doubtful, especiallie  
when himselfe (which often happened)  
was vncertaine of the euent, being on-  
ly led by suspitious and flight conie-  
ctures, without euidence of diuine re-  
uelation, (as appeared by the doubt of  
that

*Polimanteia.*

that name which thofe foure letters might portend :) for not knowing the trueth, he talketh by circumftances and darke fignes, fometimes telling the trueth to gaine credit to his falfe lyes, *A Caut.* feeing by a malicious inftinct he ftriueth to obfcure the trueth, to the great dammage of mortall men. For his delight is in falshood, and his ioy is in our fall. That is the reafon why hee vfeth thefe doubtfull & vncertaine anfwers, to the intent to abufe men by his ridiculous apifh mockeries, and finally to bring them by a certaine feare, and a forrow of things to come, to moft abominable wickedneffe, in executing the felf fame euil, which before he had told vnto him, that inquired of it.

C

[*Conclusion of the treatise-proper.*]

*Numbers  
uncertaine.*

But concerning any certaintie, or true coniectures in numbers, either of yeares or such like, wherein Master *Bodin* & others are too curious, I let them passe as matter impertinent and things of too nice & nimble coniecture. Then by the difference of dreames, whereof wee haue fpoken before, by the distinction of their kinds, likewise by the generall exposition of diuinations, lawfull and vnlawfull, it may be vnderstood and easily knowne, how to applie them to the alteration and chaunge of a Common-wealth. There be also other forts of Diuinations besides these, but be

O 2

caufe

*Polimanteia.*

cause they cannot serue to iudge of the  
change of states (by requiring a whole  
treatise themselues, & being most lear-<sup>*My L. Hen-*</sup>  
nedly handled of others) I haue deter-<sup>*ry Howard.*</sup>  
mined wholly to let them passe, as one-  
ly purposing to note out the principall  
and generall rules seruing for this pur-  
pose. But as of all the meanes and rules  
which haue been obserued from anti-  
quitie, to confirme the iudgment con-  
cerning the chaunge and fall of a Com-  
mon wealth, there is none necessarie, al-<sup>*No rule ne-*</sup>  
though God sometimes permit things<sup>*cessarie to*</sup>  
to fall out according to their naturall<sup>*iudge of the*</sup>  
course: therefore it becommeth vs like-<sup>*chaunge of a*</sup>  
wise to attend patiently the ende & the<sup>*Kingdome.*</sup>  
euent of all things, as God hath deter-  
mined in his immutable counsell, with-  
out presuming too farre, by too great  
a curiositie vnbenefiting our blind and  
dull capacities. And although by rea-  
son of our weaknes wee cannot found  
the vnderstanding of the depth of those  
predictions, which GOD hath made,  
sometime by one meane, sometime by  
other ;

*Polimanteia.*

*We ought to  
marke Gods  
threatnings.*

other ; yet notwithstanding wee must  
not cast aside his threatnings, seruing to  
aduertise vs of what must happen, to  
the intent to auoyde the scourge of his  
wrath (nor yet esteeme them as neces-  
sarie, and that God cannot turne them  
to good :) but on the contrarie wholly  
rely vpon his mercie, which is infinite  
towards them which repent in fit and  
conuenient time : consider what wee  
haue obserued by discourse of histo-  
ries, and according to our capacitie,  
touching diuinations in this kinde, law-  
full and vnlawfull, to the intent that by  
their difference it may bee the better  
iudged, what shall happē for the chang  
and ruines of Common wealths, and of  
the estate of Realmes, and Empires : not  
to the intent to fet downe certaine rules  
whereby to diuine generally of things  
to come, against the might and autho-  
ritie of God, or to giue occasiō to some,  
to relye vpon superstitious and foolish  
vanities ; but to the intent to iudge by  
things past, of thinges to come, and by  
O 3 that

*The scope of  
this whole  
treatise.*

*Polimanteia.*

that which hath bin, of that which may  
bee, according to the naturall course  
appoynted vnto all things by God him-  
selfe.

ENG-





# ENGLAND TO

## HER THREE DAUGH-

*ters, Cambridge, Oxford, Innes  
of Court, and to all  
her Inhabitants.*



F from the depth of  
intyre affection, I take  
vpō me to deale more  
plainely, then your  
honorably augmen-  
ted dignities will well  
permit; or from too

fervent a loue, ouerweyngly valew you *Libertie of  
speech fits a  
mother.*  
at too high a rate, perfwade your selues  
(if these be my faultes) that the name of  
a mother hath a priueledge to excuse  
them both: and howsoeuer a mother  
to her daughters, might more fitly  
speake in secret and not hard, yet seeing  
my naked trueth desires not to shroude  
it

*England to her*

*A thing not  
possible.*

*All Europe  
bound to  
England for  
her daughters.*

it selfe from my greateſt enemie, I challenge thoſe kingdomes that haue had children, to be witneſſe of my talke; and if either there be folly in me, for to loue ſo much, or fault in you to deferue ſo little, then let the blame me of too blind affection: and accuſe you of not deſeruing, and ſo ſpeedily from Fames book will I cancel out your praiſe, and recant my loue to a mothers ſhame. But if I (juſtly fortunate) haue high cauſe to commend you, & *Europe* for your ſake, hath greater cauſe to commend mee; then may I not lawfully with a mothers loue, ſhew the affection of a grandmother, to commend your children? And although my reuenewes are ſuch, as I cannot giue you large patrimonies, yet from my mouth ſhall the whole world take notice to giue you eternal praiſes. The time was (and happie time may I ſay) when in the glorie of my age, in the prime of my youth, in the honor of my dayes, in the fame of my deſert, in the multitude of my friends, I matched with  
*Sige-*

*three Daughters.*

*Sigebertus* fometimes my louing huf- Anno Dom. 630. Cam-  
bridge foun-  
ded as some  
write.  
band; and howfoeuer my behaiour  
was farre from lightnes, my manners  
from loosenes, and my modestie from  
the least suspect, yet I was taken in the  
corrupt mindes of some fewe, to be too  
familiar with *Cantabrus* the K. of *Spayne*,  
the supposed father of *Cambridge* my el-  
dest daughter: but to excuse my selfe,  
(though there was no cause) I protest I  
was free from such adulterie, lawfullie  
married to *Sigebert*: by him was begot-  
ten my eldest daughter *Cambridge*: and  
the suspitiō only proceeded from this,  
that *Cantabrus* seeing me happie for so  
sweete a childe, was desirous to christen  
it, and calde it *Cambridge*, and after from  
*Athens* sent for some to nurse her. Then  
after *Sigebertus* death (sweete daughter  
figh that he died so soone) (for legacies  
farre greater would he haue left thee)  
courted deuoutly, I matched at last  
(wearie of my widdowhood) with wor-  
thie *Alfred*: of him (sweet daughter *Ox-* Anno Dom. 800. Oxford  
founded.  
*ford*) was thou borne: and howfoeuer  
P some

*England to her*

*Caius de anti-  
quitate  
Cantab.*

some shadowes of discord haue bin betwixt you two (a thing vsually incident to your sex) which of you might challenge the first place; yet I must needs confesse this, I liued long comforted only with one childe; doubting I should haue been aged and past childbearing, and then to my perpetuall comfort (sweete *Oxford*) was thou borne. And

*Cambridge  
more anciēt.*

howsoeuer thy elder sister may challenge that she hath liued longer, yet cā she not boast that either I haue loued her better, or that she her selfe hath deserued to be loued better. More fruitfull *Oxford* hast thou bin; (neither herein doe I cōmend thee) but more proudly iealous (*Cambridge*) of thy honor hast thou been; yet both of you so deare to me, so equally beloued, so worthily accounted of, so walled with priuiledges, so crowned with all kinde of honor, as both (vnequall to bee compared with each other) may in the highest tearmes bee preferred before the most famous, that *Europe* hath: thē striue not betwixt

*Both admirable & both  
matchlesse.*

your

*three Daughters.*

your felues, but both be vnite together:  
ioyne hands, and if famous *Alexandria*, *Alexandria*  
that fometime liued with high honour, *not compa-*  
who now lieth buried in her own ashes, *nable.*  
were flourishing, to make comparifon,  
let her knowe that within your walles,  
(howfoeuer you reuerēce hers for their  
age) are many as famous as *Athanaſius*,  
many as full of learned varietie as *Cle-* *Dortors in*  
*mens*, and many farre more foundly re- *Cambridge*  
ligious then them both. Ioyne I fay to- *& Oxford.*  
gether and ſtriue both to grace your *The Innes of*  
youngeſt fiſter (daughter frowne not *court.*  
that I tearme thee youngeſt :) (daugh-  
ters frowne not that I tearme her your  
fiſter :) for although ſhe cannot bragge  
of the fame progenie, nor hath recei-  
ued ſuch ample legacies from her de-  
ceaſed father, yet her beautie, her mo-  
deſtie, her owne behauiour, hath mat-  
ched her with ſuch noble families, as  
both of you may be intertained by her, *Both Uni-*  
& haue your children graced with her *uerſities*  
faueur: you are both growne into *ſtand in need*  
good yeares, grauitie befits you. But ſhe *of the Innes*  
*of court.*

P 2

is

*England to her*

*The mother  
of peace.*

*The foun-  
taine of poli-  
cie.*

*The Innes of  
court falsely  
slandered to  
be too loose in  
the educatiō  
of her youth.*

is young, stately, courtlike, and such a  
one as scornfully can answer her prou-  
dest futers; nay her children are so va-  
liantly wise, as when my subiects disa-  
gree she makes them friends, when you  
fall out she endeth all strife, & to whom  
I haue committed now in my age the  
gouernment of al my subiects: then re-  
pine not at her happines, if you loue  
mine; with that daylie she may growe  
more honourable. And howsoeuer I  
haue heard complaints, that she hath re-  
ceiued some of your children, and che-  
rished them so much, that she hath made  
them wanton, yet (daughters) the fault  
is not hers; you your selues hauing bin  
ancient mothers, can well iudge, that  
youth (and youth plentifully stored  
with all fauours) can hardly be restrai-  
ned to a stricter course: she hath not  
been careles, plentifully to set before  
them graue and worthie mirrhors of  
wise sobrietie, whō if your youth would  
emulate, thē should you causeles com-  
plaine of her kindnes: And for her, this  
must

*three Daughters.*

muſt I ſay (though I heare otherwiſe) *Carefull of the Vniuerſities.*  
that kindly, louingly, and wiſely ſhe reſpecteth you, as her elder ſiſters. Nei-  
ther can it be, (howſoeuer perhaps ſhee might perſwade her ſelfe) that if I ſhould  
liue to ſee you buried (O vnfortunate if I liue ſo long) that (ſweete daughters)  
ſhe alone could be ſufficient to comfort me; nay my age and her youth, both ſo  
neerely depend vpon your welfare, as if either yee dye (which I dare not thinke  
of) or be offended with vs (which I will *The Innes of court not able alone to furniſh Eng-land with wiſdome.*  
not ſuppoſe) thẽ defolate were our caſe, and both of vs like to be ſeene ruinous.  
Account of them then (daughter) as your elder ſiſters, and howſoeuer you  
are youthful and full of fauour, yet they are aged & full of honour: And though  
it be the part of a mother equally to reſpect you all three, yet at my husbands  
fute (hee liuing) I ſo bequeathed mine honour vnto them two, as the ſtay of *Uniuersities the ſtay of a land.*  
our houſe remaineth in them onely. Then I intreate thee (daughter) by the  
loue which thou beareſt to mine inha-

P 3

bitants :

*England to her*

bitants: by the care which thou haft of  
thy owne safety: and laftly by the due-  
tie which thou oweft to me thy mother,  
in all refpects to fauour thy fifters ho-  
nour: in all caufes chiefly to intend  
their good: and to bind thofe with a  
faced vow, who are thy pofteritie, to  
feeke their glorie whilft the world en-  
dureth. Stately *Greece*, who fometimes  
was famous ouer al the world, had long  
fince beene buried in the eternall night  
of darke forgetfulnes, if her daughter  
*Athens* had not lincked her children in  
marriage, with the greateft families in  
all *Europe*: And renowned *Florence*  
(daughters giue mee leaue to aduance  
your petegree) (not halfe fo nobly  
defcended as you are) being begotten  
by *Silla* his fouldiers, a *Pagan*, borne in  
the dayes of infidelitie, had neuer been  
reputed as the flower of *Italie*, if laure-  
at *Petrarch*, *Dantes*, *Accurfus*, *Aretin*,  
and laftly the famous Duke had not  
made her indeard to the moft renow-  
ned in all *Greece*. And *Padway* eterni-  
zing

*Athens.*

Ante aduē-  
tum Chrifti  
90.

*Cofinus*  
*Medices.*

*Padway.*

*three Daughters.*

zing the riuer *Po*, had been long since in  
the middest of her distresses, rased out  
of famous memories, if *Rome* liue-ma-  
king *Liui* had not beene noted to de- *Liue*.  
fcend from her. Then flourish (kinde  
daughters) all vnited in that manner,  
that the world may knowe your poste- *A happie*  
ritie to bee so linckt together, as that *Union*.  
my loue cannot bee greater to you all,  
then all the worlde may see that yours  
is amongst your felues: *Cambridge* thou  
once like the Queene of the *Amazons*,  
for my honour accepted the proude  
challenge of the *Roman* Champion; and *Campion*.  
thy children haue often since so vali-  
antly withstoode their learned foes, as  
*Rome* can neither aduance her *Bellar-* *Confuted by*  
*min*: *Louan* her *Stapleton*, (nay mine by *D. Whita-*  
right) *Rhemes* their margent: or the *Confuted by*  
proudest of them all, say, they haue da- *D. Fulke*.  
red mee, and I haue not answered: nay  
thy other sifter hath been so forward in  
that kinde, as the woundes shee made, *Humfrey*  
are not yet cured. And if at home any *Reinolds*.  
base pefant, not valewing thy worth,  
vpon

*England to her*

*Puritans.  
Politickes.  
Atheists.  
Law must  
cut these  
off.*

*A thing of-  
ten done.*

*Your Towns-  
men.*

vpon prefumption shall do you wrong,  
either hardly intreating your children,  
denying them their names of honour,  
defrauding them of their land: detract-  
ing from their fame; your youngest  
sister shall be so incensed with it, as hum-  
bling their pride, she shall cause them to  
repent their boldnes: and think daugh-  
ters, I intend not to see you want, for no  
sooner will I heare that you are distres-  
sed, but my nobilitie shall redresse your  
wrong; my citizens shall relieue your  
want; and my souldiers shall procure  
your peace. And for your scoulding  
neighbours, vouchsafe not daughters  
to contend with them; humble not my  
honour so lowe, as to mate it with such  
meane Knights. *Paris*, wife was thy *Ja-  
phets* progenie, who made thy *Sequan* to  
parte thy towne and thee. And great  
*Charles*, thou wert great in this, to fore-  
see an Vniuersitie and a towne, could  
not well agree: My youngest daughter  
it was thy case, to haue one of thy chil-  
dren vnderferuedly endangered by thy  
often

*three Daughters.*

often relieued neighbours. But as the *Lincolnes*  
excellencie of the object corrupts the *Inne by the*  
fence: and Lyons are neuer so furious, *Chancery*  
as at the fight of a red colour: nor the *lane.*  
Elephants so vnruely, as at the shew of  
the Mulberie; so my ignorant inhabi-  
tants are no where so rude, as placed so  
neare a funne: my Lyons are no where *Ly ons.*  
so furious, as seeing your scarlet gowns,  
nor my Elephants so vnruely, as tasting  
of your powrefull and poyson killing  
mulberies. I would exhort you in more  
ample tearmes, but that I knowe your  
patience, and control them in a sharper  
manner, but that I see their furie: betake  
your selues to more high atchieuemēts.  
Let your aged sit downe, and rest them *Honour your*  
in honours chayre; fet your children to *Doctors.*  
write triumphing songs for their mo-  
thers victorie: shew your quick discer-  
ning eyesight in these deceiuing times.  
Let the world see, that amongst your  
children, wit hath fruitefully growne, in  
this vntimely, niggardly blasting age:  
wherein though blackemouthed enuie *Rayling*  
Q repine *Affes.*

*England to her*

*Young men  
should write  
and inure  
themselves  
in smaller  
matters.*

repine at euery choyce conceit, tearing it, either time or wit, or both idlelie imployed, yet my true discernement and a mothers loue, makes mee tearme them natures works, made with a comparing pride, in these latter times to shew their excellencie: Yet follow not so farre the conceited imitation of former time, to take trifles for subiectes to work vpon, as therein meaning to make art wondered at that worke of nothing. Thoufands of obiects might bee found out, wherein your high spirited muse might flie an vnmatched pitch, & Phoenix-like fire her selfe into immortall ashes by the Sunne. So onely without compare, eternallie should you liue: for in your children shall the loue-writing muse of diuine *Sydnay*, and the pure flowing streame of *Chryftallin Spenser* furuiue onely: write then of *Elizab* raigne, a taske onely meete for so rare a pen: it is easie to giue immortalitie to an euer-liuing Empreffe: or if this bee matter, which the basenes of these  
worth-

*A fit taske  
for the finest  
Scholler.*

### *three Daughters.*

worthlesse times, would hardlie prefer  
 before trifles, a thing suffiçēt to accuse  
 this age of treason) then take a tragicke  
 file, & mourne for the trulie *Hon. Fer-* *The late*  
*dinandos* death: whom though scattered *worthie*  
 teares haue honoured in some few son- *Earle of*  
 nets, yet he is a true worthie obiect of e- *Darbie, who*  
 uerlasting mourning for the sacred *died April*  
 Muses: who languishing with late for- *1593.*  
 row for the fathers death, want strength *Newer e-*  
 and leasure to weepe for the Sonnes e- *nough lamē-*  
 clipse: honour him sweete daughters *ted.*  
 children, who liuing honoured you: and *Who died,*  
 control with the muses pen the repining *Sept. 1593.*  
 fates, so farre as giue him immortalitie,  
 and cause him liue to despight them. *Cantabri-*  
 Thus wept you for famous *Sydney*, my *gæ lachri-*  
 braue souldier: and men *Hon.* are one- *mæ.*  
 ly fit to be mourned for by your Muses:  
 which if being made sorrowfull they  
 require larger matter to mourne for.  
 Then name but *Hatton*, the Muses fauo- *Sir Christo-*  
 rite: the Churches musick: Learnings *pher Hatton*  
 Patron, my once poor Ilands orna- *L. Chance-*  
 ment: the Courtiers grace, the Schollars *lor of Eng-*  
*land.*

Q 2

coun-

*England to her*

Aurea pul-  
ueris, præ-  
stant æterna  
caducis.

*A thing fit  
onely to be  
done by thē.*

countenance, and the Guardes Cap-  
taine. *Thames* I dare auouch wil become  
teares: the sweetest perfumes of the  
Court will be sad fighes: euerie action  
shall accent grieffe; honor and eternitie  
shall striue to make his tombe, and after  
curious skill and infinite cost, ingraue  
this with golden letters, *Minus merito*:  
the fainting Hind vntimely chafde shall  
trip towards heauen, and *tandem sibi* shall  
be vertues mot. Or if sad Melancholie  
(daughters) displease your Muses (a  
thing well agreeing with my age) then  
take the course to canonize your owne  
writers, that not every bald ballader to  
the preiudice of Art, may passe currant  
with a Poets name, but that they onely  
may be reputed Hon. by that tearme,  
that shall liue priuiledged vnder your  
pennes: For not precise *Aristarchus*, or  
aged censuring *Cato*, might challenge  
greater priuiledge of trueth, then your  
free toongd and vn-aw-bound skill: I  
speake this (daughters) not to that ende  
to make your children like the peremp-  
tory

*three Daughters.*

tory Criticks of this age, but to diswade  
you from the fault of the common peo-  
ple, the cruel mislike of your owne, and  
the intollerable flatterie of strangers  
wits. And if this or such like be not mat-  
ter, wherein your deare cherished muse  
may iustly delite it selfe, and sweetely  
please others, then sing of warres, and *Of the*  
of learned valour: of *Mineruas* foe-dan- *warrs in*  
ting shield: of *Mars*-conquering honor: *Flaunders,*  
of the Courts Loadstarre: of Englands *on the Sea.*  
*Scipio*: of *France* his ayde: of *Fames* glo- *1583.*  
rie: of the *Muses* eldest sonne: of *Arts*  
ornament: of vertues miracle: of Reli-  
gions champion: of thrife honorable, *The eury*  
& worthilie-worthie-honoured-noble- *where belo-*  
*Effex.* (Daughter *Cambridge*) he was *ued Earle of*  
sometimes thy care, thou now art be- *Effex.*  
come his; bee proud that thou gauest *In Trinitie*  
fucke to so braue a man; and assure thy *Colledge.*  
selfe (yet slacke not to honor him) that *A patron of*  
hee will willinglie bestowe that milke *the Uniuer-*  
(which is now made bloud) with inte- *sities, and the*  
rest in thy quarrel; howfoeuer slack not, *Inns of*  
but write; sleepe not, but sing; let your *Court.*

Q 3

mor-

*England to her*

*Sweet Ma-  
ster Campio.*

*Britton.*

*Percie.*

*Willobie.*

*Fraunce.*

*Lodge.*

*Master Da-  
uis of L. I.*

*Drayton.*

*Learned M.*

*Plat.*

*Ballad ma-  
kers.*

*A work how-  
soever not  
respected yet  
excellently  
done by Th.  
Kidd.*

mornings muse like *Aurora* blushing  
march her equipage, in her stateliest  
buskind Poetrie. I know *Cambridge* how-  
soever now old, thou hast some young,  
bid them be chaste, yet suffer them to be  
wittie; let them be soundly learned, yet  
suffer them to be gentlemanlike quali-  
fied: *Oxford* thou hast many, and they  
are able to sing sweetly when it please  
thee. And thou youngest of all three,  
either in Hexameter English, thou art  
curious (but that thou learnedst of my  
daughter *Cambridge*) or in any other  
kinde thou art so wisely merrie, as my  
felfe (though olde) am often delighted  
with thy musicke, tune thy sweet strings,  
& sing what please thee. Now me thinks  
I begin to smile, to see how these smaller  
lights (who not altogether vnworthily  
were fet vp to expel darknes) blushing-  
lie hide themselues at the Suns appeare.  
Then should not tragickie *Garnier* haue  
his poore *Cornelia* stand naked vpon e-  
uery poste: then should not Times com-  
plaint delude with so good a title: then  
should

*three Daughters.*

should not the Paradife of daintie deuif-  
fes bee a packet of balde rimes: then  
should not *Zepheria*, *Cephalus* and *Pro-* But by the  
greedy Prin-  
ters so made  
*cris* (workes I dispraise not) like water- prostitute  
that they are  
contemned.  
mē pluck euery passinger by the sleeue:  
then euery braineles toy should not v-  
surpe the name of Poetrie: then should  
not the muses in their tinsell habit be so Nor Poetrie  
be tearmed  
Ryme.  
basely handled by euery rough fwaine;  
then should not loues humour so tyran-  
nife ouer the chast virgines: thē should  
honor be mournd for in better tearms.  
*Cambridge* make thy two childrē friēds,  
thou hast been vnkinde vnto the one to  
weane him before his time; & too fond  
vpon the other to keepe him so long D. Haruzy  
M. Nafh.  
without preferment[:] the one is ancient,  
& of much reading, the other is young  
but ful of wit: tell them both thou bred  
thē, and brought thē vp: bid the ancient  
forbeare to offer wrong; tel the yonger Doctores li  
beri funto.  
he shall suffer none: bid him that is free  
by law, think it a shame to be entangled Others of  
that name, as  
fit for a  
Scholler to  
inueigh a-  
in small matters: but tell the other, he  
must leaue to meditate reuenge, for his  
aduer- gainst.

*England to her*

*Great pittie.*

*For fellow-  
ships.*

*Many  
Graduats  
vnmeet for  
the common  
wealth.*

*Lamentable  
when it is so  
in a common  
wealth.*

*England  
great care  
in appoynt-  
ing her offi-  
cers.*

adverfarie (and let that suffice for al re-  
uenge) (to learnings iniurie) liues vn-  
regarded. And daughter (but I list not  
chide thee) I heare thou art in prefer-  
ring growne too partiall: thou louest  
finisterly thy selfe, and has quite for-  
gotten me thy mother; it is thy sisters  
fault, as well as thine, you both of you  
preferre such into your priuat fauours,  
grace them with degrees, giue thẽ pla-  
ces; but I will say nothing because  
strangers heare me) who of all other  
are most vnmeete to do me good: nay,  
that which doth vex me more, you say  
all herein you are mother like: What?  
haue I preferd to dignitie in the Com-  
mon wealth, such as the world in true  
estimate, haue thought vnmeete? Haue  
I relied vpon them, as vpon *Atlas* shoul-  
ders, who were vnmeete for so great a  
burden? Haue I euer ventured my selfe  
in the field vnder their ensignes, who  
were reputed cowards? Did I euer im-  
ploy in forraine matters, such as were  
vnfit for priuate causes? Nay, I protest  
for

*three Daughters.*

for these 36. yeres I haue alwayes cared  
to take them neareſt into my fauour,  
who were beſt acquainted with wiſe-<sup>The right  
Honorable</sup>  
domes ſecret. I relied vpon thoſe in my <sup>L.L. of the</sup>  
peace, who *Nefſor*-like, were wiſe to <sup>pryuy Coun-  
fell.</sup>  
preuent warre: I truſted to thoſe in my <sup>Valiant cap-  
taines.</sup>  
warres, who *Hector*-like were valiant to <sup>Learned</sup>  
procure my peace: I ſent ſuch into for-<sup>Embassa-  
dors.</sup>  
raine countries, as birth made Hon. ex-<sup>Hen. Darby.</sup>  
perience wiſe; education learned: theſe  
haue beene my honors: and if I haue  
faultes (children) they proceede from  
you. But I am loath to doe you the leaſt <sup>Vniuerſities  
not to be con-  
trolld by eue-  
ry odde con-  
cept.</sup>  
wrong: and to charge you with vnkind-  
nes in my laſt age: for vnleſſe I haue e-  
uer doted (a thing eaſie in ſo great a  
loue) *Fraunce* my ſiſter (for I will begin  
with her) cannot ſo much brag of *Paris*, <sup>The Vni-  
uerſities of</sup>  
*Orleance*, *Lyons*, *Rhemes*, or the proudeſt <sup>Fraunce,</sup>  
of all her children: as I may iuſtly of you  
three. *Germanie* hath painefull *Baſill*, and <sup>not equall to  
ours in Eng-  
land.</sup>  
pleaſant populous *Frankefort*: where <sup>Founded  
1490.</sup>  
*Ceres*, *Bacchus*, the *Naiades* & *Dryades* do <sup>Founded  
1506.</sup>  
march together, & yet theſe too meane

R

to

*England to her*

*Anno. 1457.*

*To King  
Henry 8.*

*The Papists  
diligent to  
gaine Eng-  
lish Students.*

to compare with you I passe by *Italies*  
of-spring, who of long time hath caried  
her selfe with excessiue pride. Ritch *Ve-*  
*nice*, with her 400. bridges: great *Mil-*  
*layn*, proude *Genua*, fertill *Bomonia*, aun-  
cient *Rauema*, noblie honorable *Naples*,  
(once *Parthinope*;) holy *Rome*, and faire  
*Florence*. Thus they were tearmed long  
since, but now vnequall to compare  
with you: *Salernitana* sometimes could  
giue counsell, when she shewed her care  
and skil to my deare *Henry*, but now ob-  
scurelie shee lieth desolate: you may  
passe these farre, & without presumpti-  
on compare with *Toledo*, *Spaynes Na-*  
*uell*: with *Vienna* fearefull to the *Turkes*:  
you are talkt of euery where, and false-  
lie *Rome* goeth aboute to intice your  
children, offering them kingdomes  
to forsake you: (daughters) spare  
not, take what I haue and bestowe vp-  
on them: let them not whilst I liue, for-  
sake you for want of liuing: my wealth  
and possessions that I haue, are intended  
chiefie to your good: and howfoeuer  
either

*three daughters.*

either the bafe cormorant, or the poore  
citie-vfurer, or the wanton fpend-thrift, All thinke  
they haue  
more reason  
to be richer  
then Schol-  
lers.  
take themfelues to haue more intereft  
in my fubftance then you haue, yet they  
vfurpe vpon my kindenes, and make

mee beleeeue, that the two ftaiies of my  
age (you my children for peace, and my  
fouldiers for warre) haue both enough: *An vntruth*

I haue made lawes to augment your  
reuenewes by your rent corne: I pro-  
vided lately for my fouldiers, whẽ they Englands  
chiefe care is  
of learning.  
were in want: credit mee children, my  
care is of you onely; for vnleffe you di-

rect them, their plentie is dangerous to  
breed rebellion: their force is doubt-  
full to make them difobedient: their ho-  
nor likely to grow tyrannous, and what  
foeuer they inioy without you, to bee  
dangerous to the Common wealth. Let  
your children (daughters) content thẽ-  
felues: leaue to repine at bafier fortunes:

let them be perfwaded of this, that Fame Schollers  
muft learne  
patience.  
fhall be their feruant, Honour fhall bee  
their fubiect, Glory fhall be their crown,  
Eternitie their inheritance: (then in-

R 2

deard

*England to her*

deard wit decking admired daughters)  
write and let the worlde know that hea-  
uens harmonie is no muficke, in respect  
of your fweete, and well arte-tuned  
ftrings: that *Italian Ariosto* did but sha-  
dowe the meanest part of thy muse, that  
*Taffos Godfrey* is not worthie to make  
compare with your truelie eternizing  
*Elizas* stile: let France-admired *Bellaw*,  
and courtlike amarus *Roufard* con-  
fesse that there be of your children, that  
in these latter times haue farre surpas-  
sed them. Let diuine *Bartasse* eternally  
praise worthie for his weeks worke, say  
the best things were made first: Let o-  
ther countries (sweet *Cambridge*) enuie,  
(yet admire) my *Virgil*, thy petrarch, di-  
uine *Spenser*. And vnlesse I erre, (a thing  
easie in such simplicitie) deluded by  
dearlie beloued *Delia*, and fortunatelie  
fortunate *Cleopatra*; *Oxford* thou maist  
extoll thy court - deare - verfe happie  
*Daniell*, whose fweete refined muse, in  
contracted shape, were sufficient a-  
mongst

*M. Alabla-  
ster.  
Spenser and  
others.*

*Lylia clou-  
ded, whose  
teares are  
making.*

*All praise  
worthy.  
Lucrecia  
Sweet Shak-  
speare.  
Eloquent  
Gaueston.*

### *three Daughters.*

mongst men, to gaine pardon of the *Wanton*  
 sinne to *Rosemond*, pittie to distressed *Adonis.*  
*Cleopatra*, and euerliuing praise to her *Watsons*  
 louing *Delia*: Register your childrens *heyre.*  
 petegree in Fames forehead, fo may *So well gra-*  
 you fill volumes with *Chaufers* praise, *ced Antho-*  
 with *Lydgate*, the Scottish Knight, and *nie deser-*  
 such like, whose vnrefined tongues *ueth immor-*  
 farre short of the excellencie of this *tall praise*  
 age, wrote simplie and purelie as the *from the hād*  
 times weare. And when bafe and in- *of that di-*  
 iurious trades, the sworne enemies to *uine Lady*  
 Learnings eternitie (a thing vsuall) *who like Co-*  
 shall haue deuoured them, either with *linna contē-*  
 the fretting cancker worme of mouldie *ding with*  
 time: with *Arabian* spicerie: with eng- *Pindarus*  
 lish honnie: with outlandish butter *was oft vi-*  
 (matters of imployment for the aged *clorious.*  
 dayes of our late authors) yet that then *Sir David*  
 such (if you thinke them worthie) in *Lynsay.*  
 despite of bafe Grofers, (whome I *Matilda ho-*  
 charge vpon paine of learnings curfe, *norably ho-*  
 not to handle a leafe of mine) may liue *nored by so*  
 by your meanes, canonized in lear- *sweet a Poē.*  
ning

R 3

*England to her*

*England to  
be defended  
by scholars.*

nings catalogue. I am loath to bee too long in my aduifements to you (wife daughters :) and therefore heere I peri-od them, wifhing you (if neede bee) to make mine apologie: not that I fainte to maintaine the leaft parte of my credit, againft any male-contented felfe-conceited, vnregarded malicious fub-iect, but that *Europe* in this age, delited onelie with things perfonall, fhall not bring mee vpon the theater in matter of fuch designements, to ftand (againft my owne inhabitants) to the fauoura-ble courtefie of their wife Cenfors.

*Your learned  
Doctors.*

Daughters followe their counfell, and honour fuch, as I haue for wifedome loued, for yeares and authoritie appointed to rule ouer you: let not your younger children defpife their aged brethren, loue them as becommeth mo-thers, and I will fend for them in conue-

*Cherifh your  
youth.*

*The fault of  
Vniuerfities.*

nient time (as their grandmother) to gouerne my common wealth. And be-cause fhee fhall not thinke I neglect her,  
reade

*three Daughters.*

reade what I haue written to mine inhabitants in her behalfe: iudge how I stand affectionate; God graunt you may all followe my aduise, so shall I finde you trustie, and you me to be moste louing: then shall the world feare mee, for such worthie children: and enuie you for so kinde a mother. But heere (children) I must ende with you, and speake to the rest of my wife inhabitants.

ENG-



## ENGLAND TO AL HER INHABITANTS.

*England too  
kind.*



If the sad & iust complaint of a mournful (vniustlie wronged) mother, would giue my teares but truce so long as my tongue had told my tale; then

*She speaketh  
not to those  
that haue  
fled the land.*

could I easily perfwade my selfe, that a matter so full rathe should gaine pitie, and that these often stopped periods should gaine credite: But seeing faults done by such as had no reason to wish me euil, & my grief increased by those, who might iustlie haue been my comfort; giue me leaue to leaue those, who vnkindly forfooke me, and exhort thē, whom abroad tearmes English men; nature children; and dutie subiects. And  
herein

*her Inhabitants.*

herein first foreseeing the euils to come  
I will renew the speech of the Romane  
Orator in the case begū in the per-  
son of *Africanus*. This age hauing re-  
ceiued into her hands the Common-  
wealth, resembling a table of most cu-  
rious and exact workmanship, yet ob-  
scured (as it were) and darkened with "  
old age, doth so blame her selfe that a-  
nie shal go about to renew her colours,"  
that she hath not so much as care to pre-  
serue her rude darke dimmed and ob-  
scured shadowes: for what is left now "  
of the ancient Romane manners, which "  
happely sometime sustained the Com-  
mon wealth? Where is now that wor-  
thie and ancient honor due to the lear-  
ned Student and couragious Souldier? "  
These are so long since worne out of "  
vse, as *Rome* that sometimes florished, "  
seemes now to want the verie remem-  
brance of them. It is needfull therefore "  
that I should awake the eternally famo-  
fed personages of olde, who liued once "  
honourable to their countrie, but now "

S

lye

*England to all*

"lye dead, and their vertues buried with  
"them, becaufe few or none can be found  
"to followe their example. Wee liue to  
"render an account for this offence, but  
"God graunt wee bee not found faultie  
"and chastised for our labour: for it is  
"not by chance but by our sinne, that we  
"haue but the appearance of a state well  
"gouerned, the trueth whereof we haue  
"lost long since. This Orator weighing  
the vertue and honestie of the ancient  
Romanes, against the ambition & ryo-  
tous demeanour of his time, found that  
his feare was not causeles, for the ruine  
of the Common wealth. In like manner  
may I poore desolate and distressed cai-  
tife doe, if within my bowels vntimely  
bred by my owne follie, be found signes  
of greater daunger; and not so much  
remaining as the verie name of hone-  
stie; for to my vnufferable & vn timer  
griefe, *Modestie* & *Sobrietie* are changed  
into all manner of dissoluition. There  
could not bee found amongst them in  
the sober times of our forefathers such  
needles

*Rome altered.*

*The common  
wealth miserable, that  
hath her foes  
within her  
selfe.*

*Excess of  
these times.*

*her Inhabitants.*

needles exceſſe of all ſuperfluities: for they were ſober, frugall, and full of ſtrength, fit to labour the earth and to weild armes, knowing, as *Alexander* the Great made remonſtrance to them of *Macedon*, who ſawe *Darius* his armie ſhine with gold, that all that ſumptuous ſhowe ſhould bee nothing but a richer ſpoyle to them which were clad with yron. Late is the time ſince the Lowe Countries, Images of my ſtate, and a glaſſe whereby to addreſſe my ſelfe; ſince the Duke of *Burgonie*, as *Cominæus* writeth, could gaine nothing of the *Swizard* for his poore pouertie: And howſoeuer in *Cæſars* time, conquering ambition that ment to make the Ro- mane ;Eagle pearch vnder the North- pole, could hardly bee content to ſuffer me to liue free from inuaſion, yet now my abundance hath made me an eye fore to my neighbour Kings, and the vaine ſuperfluities of ſome hath made the world beleeeue that my *Albion* cliffes are white rockes of pure Diamont: and

S 2

that

*Not ſafe for  
a countrey to  
bragge of  
wealth if the  
Spaniard  
know it.*

*England to all*

*The fault of  
Empires.*

that vnder pretence of burning coale,  
my poore inhabitants digge our mines  
of burnisht gold. *Sparta* howsoever thy  
wife counselling *Licurgus* aduised thee  
often, yet vntimely didst thou perish by  
this meanes: And *Rome* late mentioned  
to honours infamie, thou hadst neuer  
been spoyled by the *Gaules* fought vnto  
by the of *Carthage*, sacked by the *Gothes*  
& *Vādals*, if thy streets had not bin hung  
with tapestrie, thy Matrons brau'd it in  
their golden chariots, and thy young  
men vnaduisedly lasciuious (as mine  
doe at this day) neglect their home  
borne poore, and brag of their wealth,  
as to make challenge by proclamation  
to the whole world; what can this bee,  
but vntimely set me to faile? make me  
a pray to the neuer glutted couetuous  
monster? enuies marke; & that which  
my owne cannot spend fast enough by  
prodigalitie, that to cause others to  
rob me of by tyrannie; and that which  
is worst of al, fewe or none (but distressed  
I) consider the harmes caused by  
these

*her Inhabitants.*

these euils. For to remember the times *Lawes for*  
neuer to be forgotten, when old *Brutus* *sobrietie, the*  
liu'd, feure lawes prohibiting these in- *finewes of a*  
temperancies (which howsoever made *Kingdome.*  
in abundance seeme to sleepe at this  
day) with feure discipline strengthned  
the finewes of my Common wealth,  
forbidding me thereby to come to dif-  
folution and couctoufnesse; imitating  
their estates who haue highly risen by  
obseruation of such lawes, and by their  
continuall paynes, gained that fame, *Plentie and*  
which I loose by my perpetuall ease. O *ease the Cā-*  
if those ancient lawes, if those strict and *kers of a*  
*Kingdome.*  
feure customs had renewed their force  
in the midst of me, they would haue ser-  
ued to haue remedied my euill, by want  
whereof I feare my state shall be no bet-  
ter then *Rome* or *Sparta*; betwixt whom  
these lawes (hauing lost their vertue) in  
stead of emulation for woorth in true  
honor, they proudly bandied vaine ti- *Proud King-*  
tles, struing which should be most pro- *domes must*  
digious; and thus each corrupting other, *fall.*  
both became so distressed, that they

S 3

were

*England to all*

*How Rome  
fell.*

*Loose plea-  
sure begets  
treason.*

were compelled to retaile that which they had bought by grosse, and in the end remaine a perpetuall example of a memorable vengeance, and so make Rome subiect to *Cæsars Tiberius*, and other tyrannies. Behold a true mirrhор which makes me see my sentence to bee iust; and that there is no plague more deadly poysonfull, then pleasure, whose rash desires presume vpon gouernmēt, and not fearing to touch her sacred throne, fill the land ful of treasons; the subiects full of impietie; and in the end doth ruinate the whole state: This I might witnesse by fundrie, whose excessive pride and intollerable pleasures putrifying the ayre, haue filled their houses with contagion, fiered their walles, and the earth as wearie hath deuoured them vp. But that which besides these (for these I silently passe as being but the faults of some fewe) which doth make my feare to increase daily, & (like the warlike engine that ploweth furrowes in the armie) shall batter downe the

*her inhabitants.*

the walles of my peace (if prouision in *Discord vntieth the armour of a common wealth.* is the hatefull discord vntying those firme knottes, which once bound my armor so faste about mee, that I contemned open violence, as being too weake to encounter mee, and scorned vndermining treacherie, as being too foolish to supplant my prosperitie. For where are now become these renowned amities of our forefathers? these common resolutions sometime vsuall to *Happy daies.* mine inhabitants? those iealous mindes impatient of strangers pride? vniting themselues, leaft forreiners should doe them wrong? what is become of that once vsed true-hearted loue towardes me their countrie? hath not enuie, diffimulation and needeles discord, so shaken the pillars of my age? the staye of mine honor? the fortresse of my Iland? and the posteritie of my land? that my diuines may say, *Ephraim is against Manasses, Manasses against Ephraim, and both against Juda;* that my tragick-writers

*England to all*

*Miserable  
state that is  
so.*

*Let the trai-  
tors accuse  
me if they  
can.*

*A thing  
done in other  
countries.*

*Yet these no  
causes to be  
rebellious.*

*Discorde.*

*Whom God  
keepeth in  
despight of  
them.*

ters may compare me to poore *Iocasta* that *Eteocles* and *Pollinices* haue both forgotten that one wombe bare them both; smale distance parted but those two teates, which so often gaue them both sucke, nor could that (hatred) after death liuing hatred, possible proceede from poore *Iocasta*: And let these speake, (if shame will let them speake) if the least shew of harme, the smallest shadowe of iniurie, if pretence were giuen of the least wrong by my meanes: did I spoyle them of their wealth? and close lie folde them to be a praie to strangers? did I banish without cause, their kinsmen, wiues, or children to liue distressed in a forraine countrie? did I hide niggardly the benefites of my peace, and plentie from them? Let him answer me that is most vnthankful, hath iust cause been offered on my part, why discorde distracting my inhabitants, shoulde lay me open to the spoile of mine enemies? could their cause proceed from a poore Iland, that I should haue my princeesse fur-

*her Inhabitants.*

furprised by treason? my nobilitie de- *A thing oft attempted.*  
famed by slander? my statelie buildings *Lybels.*  
vndermined by tyrannie? and my selfe  
left comfortles to lament my fortune?  
was it (english men) (for though cruel-  
tie forbids, yet kindenes makes mee fo  
tearme you) was it (I fay) any iust cause,  
but supposd, by my meanes? I am loath *No Island can remember greater benefits to her inhabitants.*  
to vpbraide your vnthankfulnes, by re-  
membring of my fauours. Haue you  
not had (and so long may haue,) vnlesse  
your felues be iniurious to your felues,  
a Princeffe truelie nobled with all ver-  
tues, a Queene matchles, in whome ho- *Elizabeth.*  
nors vnsteined pure die, hath fet foorth  
such liuely colours, as enemies must  
(and doe) feare: friendes ought and  
should loue: whome the age now pre-  
sent must admire, and the time follow-  
ing still praising, wonder at; more cour-  
teous then the churle-sauing *Abigal:*  
more courtly then the friendes-hono-  
ring *Hester:* more valiant then prince-  
killing *Judith;* who blessing me by her  
meanes with a plentious peace, & beau-  
T tifying

*England to all*

*No pen able  
to praise suf-  
ficiently.*

tifying her courte with eternall praise,  
hath made both to bee enuies marke in  
her enemies eye; the shadowing Cedar  
to her distressed friends: and the force  
conquering sworde to her professed  
foes. There might my muse dare to flie a  
matchles pitch, but that faintinglie, I  
feel my *Scarian* wings to melt with the  
heate of so bright a sunne, this onelie  
shall suffice without further repeatings  
of her worth, thereby to make your  
faulte far greater conceiued with teares,  
accented with fighes; and vttered by  
truethes naked oratreffe; that what  
praise euer wifdome gained (as al praise  
is but wifedomes due) that same is, and  
shall bee your (sacred princeffe) her in-  
heritance, who hath so often contended  
whether her glorie might mount high-  
er vnto fames tower, blowne vp with the  
vowes of mortall men; or her thanks  
ascend further vnto heauen, conueyed  
by thousand *Seraphims*. Liue thē, though  
forrowfull to see mee sad (diuine and  
renowned Empreffe) earths glorie, re-  
ligions

*her Inhabitants.*

ligions comfort, admired wifdomes inheritrix, here perpetuallie to bee praised of men, and else where immortalie to be crowned of God himfelfe. Haue *No land fo* you not had thoufands of worthie and *many.* braue ladies bewtifying poore me, who all feeme veftall-like to haue lighted virginities lampe, from the euer-burning taper of chafte *Elizas* vertues? Haue you not had in me (things hardlie *Grane and* found else where) fage and wife *Nestors,* *wife Coun-* fuch whose ftate guiding wifdomes *England* were able to equalize (if it were not *still had,* your faulte) mee a poore Iland to the *The ftrength* former monarchies: were but thofe fa- *of a kingdom* and their ex- mous and neuer enough commended *are lawes.* *ecution the* lawes, made by them in their deepe scan- *meanes to* ning iudgements, practifed by you, then *expell feare* how fhuld I iuftly pride it in my worth, *from her* & bee valiantly couragious where now *fubiects.* *England* I feare? haue you not had for the fpace *may iuftly* of thefe many yeares, though but two, yet eternallie famoufed vniuerfities, 1. *glory of her* *three daugh-* *ters.* *Cambridge* and *Oxford,* where Englands 2. *Oxford.* youth haue learned fuch worthie pre- 3. *Iunes of* *court.*

T 2

cepts,

*England to all*

*Note this.*

*A thing miserable when  
the Vniuersities are  
poore.*

*A wicked policie.*

*An vndoubted truth.*

*The Spaniard.*

cepts, as ill befeemes thẽ to requite me  
with fuch ingratitude? These ferue to  
beautifie (in their want) my plentie with  
their wifedom, whileft you (vngratefull  
you) in your plẽtie feeke through their  
want, to contemne their wifedome: here  
could I iuftly complaine for them, but  
that I want teares to expresse my owne  
forrowe: for I fee thofe who moft are  
bound (if benefites receiued might  
binde) to refpect them, in the iniurious  
opinion of learned-modeft-naked-hu-  
militie wrongfully to depriue them of  
things neceffarie: And leaft they should  
grow too glorious, to obfcure thẽ too  
farre to learnings infamie. I ceafe to re-  
peate the fmaller fauours, (matters iuft-  
ly deferuing a thankfull loyaltie) & con-  
tent my felfe with thefe; that for the  
greateft benefites that euer inhabitants  
enjoyed fince Paradices firft erection, I  
diftreffed Iland haue (by difcord of my  
owne) lamentably indured the greateft  
wrongs: my enemies haue feene into  
the feed plots of my difcord long fince,  
and

*her Inhabitants.*

and haue found them to threaten my  
ruine, they haue bred diffentions, and *Pope.*  
make me nourish them to my owne de- *Frenchmen.*  
struction, they haue strook fire into the *Scots and all*  
tinder of my soft heart, and haue made *laugh at our*  
me blow it till I burne to ashes. Is it the *discord.*  
inequalitie of cōdition that makes this *The cause of*  
discord? Is it the might of some few o- *discorde.*  
uershadowing the meaner, that fills you  
with enuie against mee? I cannot liue *A Kingdom*  
howfoeuer *Plato* foolishly dreamed) *cannot stand*  
but my harmonie must bee made of di- *without ine-*  
uers founds; my sinewes must bee of *qualitye.*  
fundrie strength, and my states full of  
inequalitie: yet for all this the meanest *The modera-*  
can haue no wrong, the greatest shall *tion of ine-*  
do no violence; I wil liue neuer to per- *qualitye.*  
mit a tyrannie: both equal deare to me,  
whereof neither can suffer danger, but  
I must needs perish: for thus to see ei-  
ther my Nobility (a thing not yet heard *Lamenta-*  
of) or my Cleargie (a thing too vsuall) *ble times.*  
or my cities (a thing too commō) or my  
subiects (a thing too lamentable) fondly  
to disagree; what is it els but to breede  
T 3 within

## *England to all*

*Greece perished by discord.*

*Beware (true English mē.)*

*Dangerous cause of vnion.*

*The praise of inequality.*

within my borders wolues, which I banished long since, by my *Edgars* means? and to nourish that flame which consumed *Greece*? I meane the enuie between her two eyes, *Athens*, and *Lacedæmon*, to the great contentment of their sworne enemy *Philip*, the King of *Macedon*, and shall not your hatred, discord, and such like, tennising your owne infamies to make others smile, make me perpetually mourne as folde to sorrowe, and the Spanish *Philip* more ioyfull then the King of *Macedon*? Let vs not stay till we bee vnited by our enemies crueltie, as *Xerxes* oftē caused the Greekish vnion. Shall they perswade you (degenerous mindes to bee perswaded) that it is better to suffer tyrannie of a stranger, then inequality of a friend? (Deare countrymen) and so still to be reputed (vntill extremely you deserue otherwise) in a humane bodie doe the hands, the feete, and the head, fall at discorde among themselves? Is not a wound sometimes as deadly in the heele, (for so perished the

*her Inhabitants.*

the thrife valiant *Achilles*) as dangerous in the head? Are not my parts so vnited amongst themfelues, that the leaft iarre is a fault, the leaft difcord a fall? Were I made fo abfolute that I could ftand, & haue no parts, then might iarres be, and I in tune: were I not a mother that bred you both, then might you diflent, and I not fall. Suppofe fome part of my Iland hath bewtie of townes, yet other parts haue fertiltie of foile: fome place hath wife inhabitants, yet others are valiant: fome are plaine, full of all pleafure, yet others are walled, as it were with mountaines, and full of all faftie: fome are fhadowed with thicke trees: to auoid heat, yet others are compaffed with filuer ftreames, to beget colde: thus all partes of my Iland, and the particulars of my ftate are fuch, that each imparting dignitie, all of them make mee partaker of an abfolute happines: fo that whilft vnitie is maintained amongst my people, I vniuerfallie enioye thofe benefites which I lacke (as loofelie being difperfed)

## *England to all*

*Equality not  
to be hoped  
for of stran-  
gers.*

fed by cruell discord: alas: in what Common wealth can equalitie be founde? Think you if I were fould to strangers, you were free from emulation, vnlesse it were by this meanes, by being miserable? the Philofophers fometimes desired this, in their Common wealths: but foolish men are ignorant of the trueth, not founding into the depth of eternities wifdome, who ordained the inequality of things, to preferue each other: amongst the elements is not the fire tempered with the water: in the bodie, the heart cooled by the lightes: in the soule the affections ruled by the reason, and what nature hath done in these, shall wee thinke vntollerable in a Common wealth? Looke but vpon the Low-countries, where vnequall Cantons bred such a fire, (increased by false reporte) that whilst some boasting of their valour, did disgrace others, all haue bin in danger of the enemies conquest: and howsoever their gouernours could not easilie see to what this tended,

*Low coun-  
tries dange-  
red by emu-  
lation.*

*her Inhabitants.*

ded, yet lamentable experience hath taught them now, that discorde is fatall to a Common wealth. The difagree-  
ment of *Italie* was the ouerthrowe of *Discord*.  
their conquering empire: the same made the *Gaules* subiect to *Iulius Cæsar*, thus  
if *Europe*, the grandmother of vs poore Ilands, had not dealt by misconstring  
her owne friendes, the *Turke* had not so farre made entrance into *Greece*, *Slauo-*  
*nia*, *Hungarie* and other countries, that he should proudly dare to\* encounter  
the *German* Emperor; and stand there-  
by to threaten vs, like as a tempest vpon the top of a mountaine, readie with his  
showres, to ouerflow the valleyes. But what firme constancie can be expected  
in the vniuersall palsey of all *Europe*?  
How can kingdomes vnite themselues,  
when I but one small Iland haue a number of such contrarie mindes to harbor  
in mee? This might possiblie bee hoped  
for, if wee had but learned this, that one of vs cannot perish without another:  
and as wee see in a firme pillard vaulte,

\* And challenge him.  
1594.  
If Christians  
ioyne not to-  
gether.

A true rule.

V

that

*England to all*

*Note.*

*A thing to  
be respected.*

that some fewe stones being taken away,  
the other incontinentlie fall, and then in  
time ruines the whole worke: so fareth  
it with my state, whose contrarie minds  
may seeme smallie dangerous at the first  
view, but swiftlie (though vnseene) it  
doth tumble downe. Surelie but the  
groundes of our libertie, and foundati-  
ons of our Common wealth, which  
were laide by the mercie of God, the va-  
lour of our vnion; the relief of bre-  
thren, and the concord of all: if I were  
indangered by my allies, and distressed  
by the multitude of my acquaintance,  
(as sometimes hath beene the state of  
*Flanders*) whose enemies haue caused  
by corruption her supposed friendes  
to diuide her body, selling her to them  
that haue offered the vtmost farthing;  
then might I iustly blame (not you) but  
those whom coloured tearmes christe-  
ned by the name of friends: but now  
seeing I haue relieued manie, sent my  
souldiers to take armes, not for my own,  
but for their good; seeing I opened not  
my

*her Inhabitants.*

my citie gates, to admit strangers, who  
were able to commaunde my strongest <sup>As some  
haue done.</sup> walles, but hoyfte vp my sayles to con-  
uey out my fouldiers to defend others ;  
then let not mee perish by you whom I  
haue deemed no lesse deare, then my  
owne life : trecheries haue taught states,  
to take heed with whome they ioyne in  
amitie : and *Demosthenes* wished the  
*Greekes* to take heede of this, which if  
they had wisely followed *Amintas* sonne  
and his succeffors had not oppressed  
*Greece* by a fained amitie. Thus fore-  
warned *Nicolaus vnder vauld* the Flem- <sup>A thing la-  
mentable.</sup> mings forefathers, to take heede of for-  
rainers, which if they had wisely follow-  
ed, so many cities of trafficke had not  
been townes of Garrifons. But my ru-  
ine (if it vnhappye happen, which <sup>If we our  
selues be v-  
nited.</sup> God forbid) is not by strangers force,  
for they are too feeble to weaken my  
state : but by such as I kindly nourish in <sup>A thing too  
miserable if  
it should be  
so.</sup> mine owne bowels : for whilst one hol-  
deth for *Spaine*, another for *France*, the  
third for the *Lowe Countries*, and euerie

*England to all*

*England can  
not perish  
but by Eng-  
lish men.*

*The Spani-  
ard is foolish  
to hope so.*

*Note this.*

quarter of the land, hath such as being displeased with mee, are desirous to please strangers; it must needs happen that my ioynts being racked with so great a torment, I liue feeble, & confesse that mine owne inhabitants did worke my ouerthrowe: the gold and filuer of mine enemies is able to preuaile as much (with my vniustly tearmed English men) as in the daies of *Scaurus*. Fondlie are you deceiued with a hope of quiet to your minds, howfoeuer in shew they pretend so: for credit me that haue tried it long since, they meane nothing lesse.

But as *Philip* made the *Athenians* beleeue that he had pretences against the *Plotenses*, *Olynthians*, and others, thereby to passe further; but *Demosthenes* told the citizens, that if *Philip* had once wonne *Olyntha* and *Coreyra*, who demaunded succour of the *Athenians*, hee would not rest till hee had conquered whole *Grecia*: which by little and little he effected after. And howfoeuer (coūtrimen) *Philip* may perswade you, that  
his

*her Inhabitants.*

his purpose is but onely to reforme religion, and to passe no further: yet vn-<sup>Trust him</sup>der this pretence, hauing gottē footing<sup>not.</sup> within your walles, harbor within your townes, and hands within your treasuries, you shall finde his entent to be farre otherwise, and neuer (vnles your wiues conspire against them) to bee rooted<sup>Give him an</sup> out. Thus hauing obtained *Corinth*, hee<sup>inch he will</sup> shall after come to ride vpon the backe<sup>take an ell.</sup> of *Greece*: or as *Cassius* perfwading the *Heluetians*, vnder pretence of alliance, and shoue of a good cause, broched a discorde, and so made *France* subiect to the Romane Empire. For if *Maximilian* the Duke of *Austrich* durst say that hee treated of agreement with King *Lewes*<sup>An vsuall</sup> the 12. onely to be reuenged of the se-<sup>policy at this</sup> uenteen iniuries which he had receiued<sup>day.</sup> of the French men (although they were scarce thought to haue done him any) what shall wee thinke the *Spanyard* will performe against vs, of whō he supposeth to haue receiued so many harmes, and so foule dishonors? No (valerous

V 3 and

## *England to all*

*Offered to  
Iudas to be-  
tray his Ma-  
ster.*

*True Eng-  
lish men.*

*Truth in a  
few is often  
victorious.*

*Valour be-  
gets loue.*

and noble Englishmen) credite not so farre, either the hope of Spanish gold, (a canker that hath fretted the greatest kingdomes) or the free passage of religion, a thing neuer thought of by them; but shewe your selues valiant, as earst you haue bin; loyall, as still you should be, then shall you be conquerou[r]s, as stil you may be. For *Flanders* had neuer bin so firmly vnited with *France*, if *Lewes* the 12. being but then *Daulphin*, sollicit-ed by Pope *Eugenius*, and *Fredericke* the Duke of *Austrich*, to breake the counsel of *Basill*, and to ouerrun the countrey, had not bin incountred with some fewe Flēmings, and put to such famous flight, that he was constrained to praise their valour, and to make an alliance with them, which continued long after. The like had the French King stirred vp by Pope *Julius*, who considering their ancient magnanimitie, hath desired to be vnited with the Flemmings, as the chief pillar of his crowne and kingdome: this was continued to them in the said manner,

*her Inhabitants.*

ner, first obtained by their true valour,  
by *Henry* the 2. and after by *Charles* the  
9. and so lately by these two last *Hen-*  
*ries*. In like manner, if you continue as  
you haue begun, to be vnited amongst  
your selues, to be suspitious of forraine  
flatterie, to distrust (vpon al pretences) *As still you*  
the Spanish treacherie; then shall I flo- *haue bene.*  
rith as most fortunate, and cause them  
fue for my truce. That one conquest  
(when seas did swell with so great pride)  
obtained against their Nauie 1588. hath *Note this.*  
by Fames alarme been sounded in the  
vtmost parts of the world, & hath made  
the *Spanyard* desirous of my fauour. And  
if I bee challenged to buy my peace at  
too high a rate, I will sooner ioyne with  
*France*, and lend him (as I haue done) the  
riches of my land, thẽ intrapped by *Sy-*  
*rës* songs, haue my beautie so long cõ-  
mended, with *Æsops* Crow to let fall the *Dangerous*  
foode whereupon I liue. And howfoe[uer]- *to ioyne with*  
*France* by too much sweating is growne *Spaine.*  
drie, and by too great bloudletting is  
waxen pale, and that for one crowne she  
hath

*England to all*

*Fraunce  
poore by  
warres.*

*Not so faith-  
full as they  
should be.*

*Why Spaine  
is so constant  
in her free  
offers.*

*No great ods  
betwixt the  
if they had  
equall peace.*

*Beware of  
them both.*

hath spent so manie, that now she is scarce able to giue her souldiers pay. And howsoever *Flanders* falsely wil sel their friends to buy their peace: yet let vs make this a rule of estate, that when the might of one kingdome extraordinarie groweth great, the lesser should vnite themselues, as the smaller beasts against the enemies they feare. And though *Spayne* may seeme constantlie prodigall, (a wonder prodigallitie to be constant) (and neuer possible without supplie of the *Indian* gold) and *France* too poore and needie, yet thinke that ciuill warres hauing been so long within her bowels, are only the causes of all this miserie. I compare not the greatness of these two kingdomes (howsoever there may bee matter wherein to ballance them) but I am sure of this (as the case stands) I haue farre lesse cause to suspect the *Frenchman* then the *Spaniard*: for his intent hath been as it was towards them of the Lowe Countries, when *Charles* the fift and the Pope concluded

*her Inhabitants.*

cluded to ouerthrow and disperse them  
by their owne meanes: the pretence  
was religion, the commission was gran-  
ted to the Bishop of *Terracina*: such like  
policies (as they thought) were not ea-  
sily found out. I cease to repeate and *To Parry,*  
shame to vtter the fundrie offers that *Babbington,*  
haue been made to my owne countrie  
men, feeding them with vaine hope and  
vncertaine promises, to sell my wealth,  
my honour, my dignitie, and what I re-  
puted excellent to the enemies hand;  
the present times, and the feare & dan- *Lopez exe-*  
ger scarce past, make me I must remem- *ber the 7.*  
ber it. Nor are the malicious practises *of Iune 1594.*  
against me, such, as zeale fotime kind-  
led for Religions sake; but in those  
daies when *Spayne* and I were both of *Spaine not*  
one minde, he courted me with tearmes *onely an ene-*  
halfe deceiuing my simplicitie; he am- *mie for reli-*  
bitiously sued to obtaine my fauour; he *gion.*  
spake me faire but ment falsely; he was  
treacherous, I suspitious, and so we par-  
ted: and doe those now within my  
bounds (who tearme themselues Ca-  
X  
tholikes

*England to all*

*Too great  
simplicitie to  
thinke so.*

*Take heede  
by others.*

*Inconstancie  
in religion is  
the mother  
of Atheisme.*

tholikes at this day) perfwade themselves that any religion were able to protect them from Spanishe tyrannie? Looke a little into the Low Countries, (these I mention often, as tasting fullie of the Spanishe furie) how did religion warrant them from the crueltie of *Landedburg, Grifler, Rottenburge*, and others? and how haue they of late time bin free from inuasion for religions sake? Haue they not readilie imbraced that which they call the Catholike religion? & are they for all this free from the enemies inuasion? Haue they not yeelded their townes, payd sufficientlie for their presumption? and hath not *Spayne* maintained her straggling souldiers by their spoyle? Haue they not intertained any religion (nay, is it not feared they are willing to forsake all) to please the King of *Spayne*, and are they for all this any more quiet? Did poore *America*, who powred foorth her bowels to content them, purchase her quiet, with the embracing of their religion? nay, together

*her Inhabitants.*

ther with the intrals of her earth, did she  
not shed the purest of her blood to fa-  
tisfie those *Spanish* blood-hounds? This  
trueth hath told vs, out of the vntrue *The Spanish*  
mouth of their owne Bishops. Hath re-*colonie.*  
ligion faued lawfull Princes that they  
haue not violently been expelled their  
owne kingdomes, by the Spanish tyran-  
nie? What countrie foeuer had to deale  
with them (as fewe there bee which are  
free from them) haue been forced to  
confeffe that *Spayne* is humble till she *Note this.*  
get footing; but thē ambitiously proud;  
that she pretends religion and promi-  
feth largely, but that she cares for no  
religion and performes it sparingly: yet  
her false zeale, smoothing her face ouer  
to the simple view, hath made her vni-  
ted to some; deare to many; and vn-  
suspected to all. But such practises haue  
been a tyrants cloake, which they haue  
cast about thē to deuoure the Church.  
Such pretēces haue bin masking weeds  
which they haue worne in policie, the  
better to cast lottes for the Common-

X 2

wealth,

*England to all*

*An exhortation to England.*

*Spaniards like Iewes.*

wealth, then (credulous & vnwise countrie men) (for so I may iustly tearme you if you beleeeue them) if either you meane to haue me liue, or see amongst you my sifter the Church to remaine and florish, credit no pretence whatsoever: admit no strangers to see the secrets of my land: approue none in hope to gaine your falsely pretended religion; when you shal finde they slander me but of inconstancie, your brethren of heresie, themselues of pietie, and only to this end, the more easilie to spoyle mee and the more deadly, to poyson the Church: did not the *Babylonians* thus accuse Gods people of false religion? the *Iewes* and the *Romaines*, haue they not vnder this pretēce accused our Sauour and his owne disciples? Is not damned *Mahomet* a cause at this daye, why the *Turke* hath conquered so many countries? and if there be one amongst them (as it may bee there are some few) who are desirous of our good, and wifh vs the trueth (as they tearme it) of the catholike

*her Inhabitants.*

tholike religiō, yet there are a thousand  
*Hamans* who will enterprife the ruine of  
the *Jewish* nation, accuse them to the  
King of *Persia*, that they haue a religion  
differing from his; but it is by reason of *Spanish Ha-*  
the hate, conceiued against iust *Mardo-*<sup>*man.*</sup>

*cey*: thus religion was made a cloake *They pretēd*  
for treacherous and intollerable pride: *Religion but*  
thus *Abfolon* the patterne of these court-<sup>*intend tre-*</sup>  
*chery.*

ly politicks stooode pittying the *Fewes* *Abfolon a*  
at the courte gate, as though he had de-<sup>*right Spani-*</sup>  
fired the helpe of their estate, but it

was nothing else but an ambitious hu-  
mour to obtaine a kingdome; in like  
manner deale the *Spaniards* with my ca-  
tholikes so tearmed at this day, they  
stand and court them, and say with *Ab-*  
*folon*, your cause is good, but there is  
none that pitties you: O if I had the go-  
uernement of these things, then should  
*England* obtaine hir auncient religion,

and then would followe their former *Take heede:*  
*trust thē not.*

plentie: and thus the Iland that is now  
distressed euery day in feare of forraine  
inuasion, should be able to meete the e-

/

*England to all*

nemie in the gate: the consciences that are now diftracted, bee quieted, by obtaining of true pardon: so shuld heresies be rooted out from amongst you, peace should be within your walles, and plentie within your gates: false-deceiuing smooth-tonged heart-stealing *Spanish-Absolon* (I deferue pardon, if my weake womanish nature in feare of my state, in loue to mine inhabitants, in care of so good a cause should carrie mee to tearme thee by worfer titles) but answer treacherous and state-corrupting golde-offering *Spaniard*, dost thou perswade thy selfe (fondly deceiued to bee so perswaded) that my true inhabitants can be resolued of thy good meaning? Dost thou thinke that euer they hope for peace in the middest of strangers? For plentie in the middest of tirants? For religion in the middest of Atheists? Nay it neuer hath been nor neuer shall be: therefore resolue thy selfe, that how soeuer some within my borders doe heartilie desire, and earnestlie expect a free-

*Let Spaine  
answere.*

*Note this.*

*her Inhabitants.*

freedome of their conscience: yet these  
are neuer so foolish to thinke it possi-  
ble, to be obtained by your meanes, nor  
so profanelie wicked, to admit of so bad  
a cause. And although some few (and I  
perswade my selfe they are very fewe)  
may be found perhaps, as either being  
Atheists without God, or Iewes without  
Christ, or monsters without naturall af-  
fection, who can bee content to pearce  
my bowels through my Princeesse side,  
and so let forth my peace, or laie vio-  
lent hands vpon mine annointed, to make  
my children to eate themselves: yet re-  
solue thy selfe (and vanelie foolish to  
resolue otherwise) that the most estran-  
ged Englishman from naturall loue,  
who hath lost his affection by long tra-  
uaile, or the loosest christian I harbor, *Note this.*  
who hath lent his affection to all plea-  
sure, or the most desperate, whom need  
and extremitie haue made careles, or the  
deuoutest Catholicke, whom deceiued-  
lie zeale and conscience haue made re-  
ligious: shal euer so farre estrange them  
from  
themselves

*Impossible to  
be so.*

*England to all*

*Let the Spaniard credit me.*

*S. George.*

felues from an English minde? So much  
be alienated from my long bred loue?  
And lastlie so cruellie to wish me euill?  
That they would open my gates to  
strangers? Prostrate my wealth to the  
*Spaniard*; and exchange my peace for  
most cruell tirannie? Nay if they were  
all in armes and had vowed to admit a  
stranger, and the stranger readie (as per-  
haps you were, 1588.) to accept by po-  
licy, what you intended to keep by cru-  
eltie: yet if I should but frowne as dis-  
contented, & say *quid agitis?* And name  
but *England*, the worthie loue of me, de-  
riued from their forefathers, would so  
farre pearce into the English harts, that  
their swordes drawne forth against mee  
their mother, would speedilie bee shea-  
thed in you their murtherers: for if in  
all ages (sauing onelie in this last, and  
amongst you) faith and promise hath  
been religiouse obserued, to their ve-  
rie enemies, then can you thinke they  
will falsify the same to mee that bred  
them? And as for you who haue surpas-  
fed

*her Inhabitants.*

fed the false *punicane* gaining that brand <sup>Fides His-</sup>  
of trecherie, which once was *Carthage* <sup>panica.</sup>  
due, resolute vpon this poynt, that hee  
which punished the faith broken to the  
*Turkes* (at the Popes perswasion by them  
of *Hungarie*) by putting to flight *Sigis-*  
*mund* the Emperour, and slaying Cardi-  
nall *Julian* the Popes Legate (who <sup>God himselfe</sup>  
brought the message) hee I say shall ne- <sup>will punish</sup>  
uer suffer so great an iniurie unpuni- <sup>traitors.</sup>  
shed, to me their mother. Let me then in  
kindenes perswade you (my deare  
countrie men) that if trecherie be most  
odious, thẽ that especiallie which ouer-  
turneth a Common wealth: if ingrati- <sup>Note this.</sup>  
tude bee hatefull both to God and man,  
then that which is of children to their  
mother: if credulitie bee a fault and ar-  
gues want of experience, then to trust a  
stranger, a false dissembling and deceit-  
full tirant, must reprove vs of great le-  
uitie: loue peace then & loue my peace,  
follow vnitie, but within my walles, for  
if neither inequalitye of condition, emu-  
lation of partakers, nor religion ought

Y

to

*England to all*

*O happie  
England if  
this happen.*

*Discord fa-  
tall to great  
attempts.*

to difunite vs, then this onely remaineth for you, that you be vnited with loue amongft your felues, tyed with affection towards your mother, bound with a facred reuerence towards your Soueraigne, and carried with a wife fufpition towards a ftranger: fo fhall profperitie bee mine inheritance; plentie the legacie bequeathed to my meaneft friends; and England as a citie in vni- tie within it felfe: thus fhall the vnion of *Iuda & Ifrael* make the people round about them to quake and tremble; this made *Rome* to cōquer *Africa*; the *Greekes* to preuaile againft *Xerxes*; & the Princes of Europe to preuaile againft the *Turke* at *Lepantho*: which victorie had been farre more glorious, if vntimelie difcord had not fallen amongft them. Thē banifh this, vnite your felues, yeeld not to gilded colours and falfe pretences; whether of religion or of friends, or of promife, and efpecially with them whō we know to be our enemies: let vs bring againft glittering hate - working gold,

*her Inhabitants.*

gold, the anciēt magnanimitie of braue  
*Fabricius*, who would neuer bee moued  
by the offers of King *Pyrrhus*. Thus  
ought you couragiouſly to vnite your  
felues, if you loue the glorie of your  
conqueſts, the ſweetnes of your liber-  
tie, the happines of your quiet, the liues  
of your wiues and children: and if none  
of all theſe can moue you, yet thinke  
that I weepe for your ſake the milke  
that ſometime was your foode: that I  
ſweate for your feare the bloud that  
bred yours: that I ſigh for your cauſe  
the ayre that gaue you breath. And as  
for my owne part (ſillie deſtreſſed as I  
am) I haue conſidered the threatnings  
of God againſt my ſubiects liues: the to-  
kens ſent me not long ſince: the won-  
ders that heauen ſhewed: the lowde  
ſpeech that the dumbe creatures vſed,  
and all onely for this end, that I fearing  
might perſwade you, and you perſwa-  
ded might make mee to liue without  
feare: yet I relie not ſo farre vpon A-  
ſtrologiſall reaſon, as vpon the ſtrange

*The late  
mortalitie  
more lamen-  
table then  
the loſſe of  
Egypt  
firſt borne.*

Y 2

ſtarre

*England to all*

starre 1572. the Comets that haue appeared since: the great thunder 1584. the terrible Earth-quake the first of March the same yeare: the strange inundations not long since: the fearefull mortalitie that hath hewed downe my tallest Cedars, and moued (as it were) the lesser plants: yet I take these to be meanes to humble me, least in pride of courage I ouerweiningly doe loue my selfe. And now (daughter) seeing I grow faint, I will cause two to speake in my behalfe, committed to me from eternities before: *Religion* and *Loyaltie*: (daughters) hearken, and these briefly shall speake vnto you.

RELI-



## RELIGIONS SPEECH TO ENGLANDS CHIL- DREN.



T what time, Loue *Religion*  
brought mee from E-*brought fro*  
ternities bosome, and *heavenly*  
*loue.*  
commaunded me like  
a Queene to dwell in  
earth, I then easelie  
forefawe (which I now finde) that all *Religion*  
harmes, miferies, wants, tragedies, and *falsly accu-*  
*sed.*  
what else soeuer the worlde deemeth  
hatefull, should bee falsely supposed to  
proceede out of my wombe: and seeing  
I haue now liued so long till I finde it *Religions*  
trew, pardon mee to make mine apolo-*Apologie.*  
gie thus farre, that since the day of my  
first birth, since I first shined weekly in *Religion no*  
these coastes, since the time I was called *true cause of*  
(as I am) by *Religions* name, I neuer *miserie in a*  
*common*  
cau-*wealth.*

Y 3

*Religions speech to*

caused either Kingdome to be desolate,  
Prince to bee distressed, people to de-  
spaire: or any priuate perfō to be male-  
content. In deede I must needs ac-  
knowledge thus much, that at what time  
I was sent into earth, sinfull man by rea-  
son of his immortalitie, desirous of a  
deitie, and not able by the weakenes of  
his vnderstanding, to admit of me, for-  
ged vnto himfelfe a false, cruell, irreligi-  
ous, vaine, proud superstitious strum-  
pet, and fondly deluded, tearmed her by  
my name; then seeing her to haue such  
prerogatiue, finding her to rule ouer so  
many subiects, and fearing shee would  
banish mee to Heauen, from whence I  
first came; wee haue been still in conti-  
nuall warres: I found those who haue  
been forward in my cause, who haue  
plentifullie bestowed their wealth to  
maintaine mee, and who haue not fea-  
red to dye to doe mee good. And shee  
perswading, that Trueth sent her to di-  
rect them, hath so much preuailed with  
a great number, that howsoever for o-  
ther

*Note this.*

*Mans igno-  
rance makes  
false religiō.*

*Superstition.*

*Religion and  
superstition  
at continuall  
warres.  
In England  
many religi-  
ous fauorers.*

*Englands children.*

ther faultes (in the bloodie woundes of  
an afflicted conscience) there is none *Harmes for*  
either so careles without remorse, or so *religion*  
profanely wicked without feare, but *griue not*  
that relenting at the faultes which they *either the*  
haue done, remaine griued: yet false-  
lie suborned by her meanes, neither the  
most fatall warres, dragging the infants  
from their mothers breasts, drawing  
them from out of their wombes, slaying  
them in their cradles, rauishing their  
wiues and daughters: waisting their  
countries, burning their houses, defa-  
cing their temples, violating their se-  
pulchers: performing all crueltie: for  
getting all curtesie to those that were  
borne amongst them: nor the ciuill  
flaunders in the time of peace perfor- *Miserable*  
med against them in maliciouſ manner, *blindnes.*  
who fought my prosperitie about their  
owne safety: these and such like I say *So doth Ro-*  
(and if ought else can bee thought of *mealdus*  
*Scotus.*  
greater then these are) are done (and  
without remorse) vpon the false fur- *Superstition*  
mise of true Religion. Iudge now, if e- *is most zeal-*  
*lous.*  
uer

*Religions speech to*

*Among the  
Atheists of  
this age,*

*A false ac-  
cusation of  
religion.*

*Xerxes.*

*Zeallie false.*

uer creature of my innocencie (and I may boldly stand to iustifie my own integrity) hath had greater cause to complaine of wrong: more iust reason to suspect violence: & more true grounds of vndoubted feare then I, that haue sued and am not heard, haue lowdely spoken and not regarded, haue infinitelie deserued and not rewarded: It is obiected against me that the first murder was committed by my meanes, that *Cayn* had neuer laide violent hands vpon *Abel*, if in religion he had not been farre more righteous. And if the *Persians* had not supposed that to bee profane which the *Greekes* beleeued to bee most holy, *Xerxes* had not come from *Asia* to *Greece*, he had not spoyled their townes, burnt their temples, and done them thousand wrongs (but falsely supposed by my meanes:) Thus discord grew betwixt the *Egyptians* and the *Hebrues*, and both contended which should bee my followers: but if I had not been proudly confronted with a base strumpet, and  
that

*Englands children.*

that my honour had not been therein *Religion im-*  
hazarded, wherein it was infamie to cō-*patient of an*  
tend, I had quietly rested, though with *indignitie.*  
some disgrace, and had liued contented,  
though with losse of credit. Nay, rather  
giue me leaue womanlike to complain  
(though hopelesse without reliefe) of  
wrongs offered to my person; instead  
of offering, I haue suffered; instead of  
doing, I haue receiued such manifest  
violence, such apparant wrongs, such *The wrongs*  
secet disgraces, such open iniuries: as *are infinite*  
when I shall make report what I haue *which religi-*  
indured for my names sake, the red sea *on hath suf-*  
shall disagree (as once it did) and part a *fered for be-*  
*ing called re-*  
funder, the Sunne shall be amazed (as  
sometimes it was) and stand still: Nay,  
shame shall darken it, and it shall hide it *Religion*  
selfe to heare the reports but what I *hath had cō-*  
haue suffered: at first I was put to flie *tinuall and*  
out of *Ægypt* with fixe hundred thou- *great ene-*  
sand besides women and children, pur- *mies.*  
sued by *Cencres* the King of *Ægypt*: and *Anno mun-*  
*di 1517.*  
if heauen in the midst of my distresse *God knoweth*  
had not made the raging sea to be a drie *how to deli-*  
*uer his.*

Z

land,

## *Religions speech to*

*Affliction  
may endure  
for a time  
but delin-  
vance is not  
farre from  
Gods church.*

*So the fear  
for the three  
children.*

*Superstition  
maketh dif-  
fention in  
the Church.*

*Libertatis  
amor stultū  
quid deci-  
pis orbem.*

*2 King 24.*

land, so many had perished for my sake.  
But then I must needs confesse after a  
tempest came a calme, for humiliation I  
had honor, authoritie for feare, and in  
stead of *Ægypt* I possessed *Canaan*: and  
although the power of my almightie,  
from whence I came, casting a snaffle in-  
to the mouth of the red sea, made him  
that he durst not attēpt to doe me vio-  
lence, yet I liued not long in the land of  
*Canaan*, but like a Nightingale, I had  
thornes to awake me, to keepe me sing-  
ing, and soone after false she that tear-  
med her self by my name, caused dissen-  
tion amongst her children, & brought  
me in daunger by my owne followers;  
thē were my fauorers diuided, together  
with *Roboam* and *Feroboam* their Kings.  
not long after was I with *Israēl* cut off  
from the house of *Dauid*, and first tranf-  
ported into *Assyria*, where I remained  
captiue; then with *Iuda* making my ha-  
bitation within *Ierusalem*, I was pitifully  
afflicted, lamentable spoyled, & cruel-  
lie taken by *Nabuchadnezzar* the King  
of

*Englands children.*

of the *Affyrians*, who pulled downe her  
walles, burned her temple & the Kings  
pallace, tooke away the golden vessels  
dedicated by *Salomon* to my vse, put out  
*Sedechias* eyes, bound him with brazen  
chaines, and spoyled the bookes of my  
lawe, which after miraculously were re-  
stored by my Scribe *Esdra*s: thus was I  
handled by the Greekes, *Alexanders* suc-  
cessors ruling in *Syria*, who would haue  
compelled my people to haue yeelded  
to their maners, especially that proud-  
ly famous (and so tearmed) King *Antio-  
chus*, who tooke the ornaments and ves-  
sels of the Temple which had been re-  
stored by them of *Persia*, ruining a-  
gaine *Ierusalem* new built, forbad my  
burnt offerings, sacrifices, and such like,  
to deface me, and make me basely an  
exile to the Greekish ceremonies: nei-  
ther was I onely thus handled by them,  
but those who at this day are my sworne  
enemies, I meane the Romanes, who ex-  
tended their Empire into that corner  
where I dwelt, placing their Images

*Religion still  
persecuted.*

*How Gods  
enemies seek  
to deface all  
parts of reli-  
gion.*

*The Romans  
enemies to  
religion.*

Z 2

within

## *Religions speech to*

*The Iewes  
sinne the  
cause of their  
punishment.*

*Iewes  
Vfurers.*

*A miserable  
state where  
there is no  
religion.*

*Many of the  
still persist in  
their sinnes.*

within my Temple, setting their Eagles  
ouer my portals, from whence proce-  
ded abundance of superstitions: but I  
had been throughly wounded before  
that, by my owne countrimen at Christs  
deaths, who had giuen mee so great a  
blow, as that (in iustice) for my sake they  
were sacked by the *Romanes*, and to this  
present wherefoeuer they abide, they  
are poore, practising base trades, a *U-  
surie*, and *Broaking*, made subiect to ex-  
treame tributes, paying continued tasks,  
and yet without houses, lands, or other  
possessions, not retaining so much as the  
shadowe of a Common wealth, since  
that I cruelly was banished frō amongst  
them: yet notwithstanding all the cala-  
mities which they suffered, could not  
keepe them from contending amongst  
the Christians; they grounded their  
false poynts vpon the old Testament, so  
that after al this they were chased from  
*France, England, Spayne*, by reason of  
blasphemies which they vomited out  
against Christ Iesus: thus the *Mahome-  
tists*

## *Englands children.*

*tists* tearmed my people Miscreants, & vowed themfelues for their fworne enemies. And howfoeuer theſe were *Religion in great danger amongst her owne friends.* harmes, which in the weaknes of my fauourers I could not defende without flight, yet if among Chriſtians themfelues, I had not been purſued with as great hatred at this time, I ſhould not neede to haue complained of wrong: But now feeing bloudie warres haue happened betwixt thoſe that were my owne children, where I their mother intreating in moſt kind tearmes, was not free from daunger, nor could exempt them from ſpoyle, let the world iudge, if euer any receiued greater wrong, thẽ I haue ſuffered. The *Greeks* and the *Romanes* both contended ſo long for my fauour, till both were content to forſake me quite, and to make me periſh if it had been poſſible; (for vndoubtedly I had dyed but that I was immortal). *Arrius: and ſo Heretikes grow mighty in the middeſt of contentions.* *Arrius* came from *Ægypt* to ſheath his ſword within my bowels; he had no foener giuen alarme to aſſault me, but that

Z 3

multi-

## *Religions speech to*

*Heretikes  
neuer want  
followers.*

*Constantius  
an Arrian.*

105 *Bishops  
Arrians.  
Holar. con-  
tra Constā-  
tium.*

*Judge if reli-  
gion haue  
not suffered  
wrong.*

multitudes flocked vnto him to bee his followers: the East Church wherein I fometime gloried, lost her beautie and her loue in so ample manner, by this meanes, that pitifully to my wrong, *Constantius* the Emperour became an *Arrian*. Iudge if it were not lamentable that I, who fometimes was highlie faoured, accounted of in their assemblies, & wholly relied vpon their integritie, became so distressed by his meanes, that openly to doe me wrong, 105. Bishops became *Arrians*: & if *Alexādras* Bishops (religious *Alexander*, and learned *Athanasius*) had not encountered his forces with a matchles valour, I had then vtterly perished in those countries: from hence proceeded the fatall calamitie of my fortune: *Councils* against *Councils*: *Confessions* against *Confessions*; *Accusatiōs*, *Defences*, *Banishments*, and cruell *Martyrdomes*. Doe you heare and credit me, and yet for all this take me to haue offered wrong & suffered none? Nay, when I (fearfull) had taken my selfe into the  
inner

*Englands children.*

inner parts of *Europe*, for feare of harme,  
then came the *Persians*, *Arabians*, *Syrians* Religion no  
where safe in  
earth. and *Egyptians* called *Sarracins*, vnder  
pretence to enlarge the honour of their  
*Mahomet*, occupied all *Africke*, pas-  
sed into *Spayne*, where they conquering,  
from thence came to *Tours* in *France*,  
where if they had been discomfited,  
of three hundred and fixtie thousand A famous  
victory. persons by *Charles Martel*, I had then pe-  
rished. After this I began to growe more After King  
of France. valiant, and my worthie *Godfrey*, with Godfrey of  
Bolloigne. the rest of his Lordes confederate, at the  
instance of Pope *Urban*, drewe from  
*France* an incredible army, passed by sea Whereof  
sweet Tasso  
song. and land after many trauailes, to the  
furthest partes of the westerne coast,  
from *Syria* to the frontiers of *Arabia*  
and *Persia*, whereby my *Godfreys* true Martyrs all.  
valarous armie I wonne *Ierusalem*: nei-  
ther was there then droppe of blood  
shed, by any Christian in my quarrell,  
which I haue not intreated *Fame* to re-  
corde, to my posteritie: nor was it ei-  
ther lesse vēturous or honorable, which  
*Eng-*

*Religions speech to*

*Religion hateth discord.*

*England the  
seat of reli-  
gion.*

*The happi-  
nes of Eng-  
land by reli-  
giōs meanes.*

*The discord  
of other  
countries.*

*Englands* first *Richard* against the *Turkes* attempted for my cause: and howsoever I may be thought to love discord, and to make diffention, yet in respect of the fauour that I found then, in regarde of the kindenes (countrie men) I receiued at your hands, I haue been willing to relie vpon you, and desirous to dwell amongst you: that whilst other countries loosing their *Religion* haue lost their *Peace*, and lacking peace, their Religion hath quite perished; *England* hath bene a Garden of *Oliue* branches, fenced with walles against violence, shadowed with a Cedar against heate; watered like *Paradise* against barrennes, and preferred with true Loyalty against rebellion. And whilst *Greece*, *Lacedemon*, and *Athens* haue been at discord: *Carthage*, and *Parthia*, with the of *Rome*, the *French* with the *Italian*, the *Almayn* with the *Switzard*: *Africa* with *Spain*: the *Turke* with the *Christians*, the *Persians* with the *Turke*: the *Zauolians* with the *Persians*, the *Muscovit* with the *Polon*:  
and

*Englands children.*

and the *Tartar* with them both: in the  
meane time *England* for my sake hath *England in*  
found a peace, hath sitten at ease, and <sup>peace.</sup>  
had leafure to looke at their falles. And  
I earneftlie pray (as I haue good caufe)  
that peace being my childe, beget not *Peace the*  
plentie, and that be a meanes for to ba- *child of reli-*  
nifh mee: for when a countrie through *gion beget-*  
peace hath plentie, and through plen- *teth plentie*  
ty is growne rebellious; then God by fe- *that kills*  
ditions and change of ftate, by inunda- *the grand-*  
tions of floods, by famine, plague, and  
fuch like, he bringeth them (in fauor) to *England note*  
a fmall number, leaft in pride & mul- *this.*  
titude they fhould growe for to fcorne  
mee. Thus haue I fome times tafted of  
their harmes, and though I haue liued *In the dayes*  
fate this 36. yeares, that no forraine e- *of our dread*  
nemie was able to roote mee from the *Soueraigne.*  
land of mine inheritance: yet I haue bin  
ftil fo vnited to your dread foueraigne,  
fo in fauour with my valiant champi- *Effix, Wil-*  
ons, that none oppofed themfelues a- *lowbie, Nor-*  
gainft mee, but firft committed treason *ris, Sir Fran-*  
againft *cis Vere,*  
A a *&c.*

*Religions speech to*

*A false slander to make  
traitors  
Martyrs.*

*Neuer martyr was a  
traitor.*

Iustitia Britannica.

againſt her: and though at my intreatie ſhe was content to pardon them my fault, yet Iuſtice and conſcience both would, that they all ſhould periſh that with her euill. Then howſoeuer (thereby to bee dearer to falſe religion) they make the world beleeeue, that they dye for my cauſe, yet I cannot chuſe but I muſt needes renounce them: *Martyrs I haue had, that haue dyed in my quarrell; yet neuer any that intangled himſelfe to deſtroye a Prince.* I haue wept while tirants haue ſlaine my children: yet I neuer ſaw them to be found rebellious: giue mee leaue then openly to diſclaime thoſe out of my fauour, to cancell them out of honors booke, to renounce them from being my followers, who haue traitorouſly conſpired with my ſworne enemies: who treacherouſlie haue intended their Princes death: who rebelliouſlie haue taken armes againſt my ſides, who falſly haue expected to ſee mee fall: theſe I pronounce, not to bee my ſonnes, and I muſt tell the Worlde, that

*Englands children.*

that they dyed not for my sake. And because *Rome* hath lately noted those <sup>*Campia.*</sup> with the title of Martyrs, whom re-<sup>*Martyrium.*</sup>bellious malice caused to bee treacherous to their Prince; I must needs bee plaine that the world may see, *Rebellion* and not *Religion*, *Treason* & not *Trueth*, was the cause of their vtter ruine. Custome hath made it a thing common, & the communitie hath made it a thing credible, that the worse things haue masked vnder good names, that singu-<sup>*An vsuall*</sup>laritie is tearmed zeale; disobedience<sup>*fault.*</sup> freedome of conscience, rebellion, sinceritie of profession, and open treason to be pure religion. Thus was the notorious rebellion in *England*, (after affecting the Irish) supposed to be the signe of a Catholike trueth, wherein though many suffered the iust recompence of so foule desert, yet the Queene was merciful and forgaue some. How can I then make an apologie in their behalfe? how can I say, these fauoured religion, who fought to roote out the Prince, & land,

A a 2

where

*Religions speech to*

where I had dwelt of a long continuance? I conceale their names as loath posteritie should remember an Englishman to be so disloyall. And herein the

*Gregorie 13.* Pope, that should haue been most religious, was a chiefe dealer to subuert me,

*Pius 5.* sending ouer pardons, abolutions, and such like, to exempt the subiects of this realme from their true obedience. And

*Sixtus 5.* the better cōtinually to performe what he intended, Seminaries were erected vnder pretence to doe me good, which haue harboured (howfoeuer some of them learned) such politique, subtile, treacherous, and disloyall people, that

*Exceeding pittie.* hauing swarmed from thence as from a hiue, & pretending (as they haue said) the Catholique good of their owne countrimen, haue infected them with such pernicious poyson, moued them to such great treasons, perswaded them to those attempts; that if heauen had not withstood them with a mightie power; if God had not detected them with a pearcing eye; if the Lord had not con-

*Miraculous preservation of Gods Church.* founded

*Englands children.*

founded them with a mightie arme:  
then had I (in all likelihood) been banished from this Iland, then had *England* *I feare to thinke of it.* perished, her Prince, her subiects, & that most cruelly by the meanes of her own countrimen. These were they, who iustly conuicted of treason, by lawes made 200. yeare since, in the time of *Edward* Iusticia Britannica. the 3. do openly (but wrongfully) boast that they haue suffered for religion: & yet I may say this, that such as repenting their follie, shewed a sorrowe, and were *A greater number.* willing to performe amendment, were pardoned, a thing not to be expected in so great a fault; although (iniuriouſlie) some of them haue not been ashamed to say, that neuer religion was *Stapleton. Parsons.* persecuted more, then vnder the most vertuous, peaceable, milde, mercifull, & religious gouernment of Queene *Elizabeth*: nay, I can confidently say this, that in stead of punishing those who haue not offended, she hath suffered *This can not be denied.* many to keepe their religion stil, to liue without danger of law, and such as haue

A a 3

pro-

*Religions speech to*

*In Queene  
Maries  
time.*

*Slander is  
newer tongue  
tied.*

*In their libel  
against the  
English Lu-  
ther.*

professed themselves to be Romish Catholiques; aske but that graue and reuerend father *Nicholas Heath* somtimes Archbishop of *Yorke*, and Lord high Chancellor of *England*, he must needs confesse (and vndoubtedly would doe it, if he now liued) that he tasted of his Soueraignes clemencie in so great a measure, that those who for religion tearme her to be cruel, are such as seeke by all meanes possible to defame her government. *Pole* the Bishop of *Peterborough*: *Cutbert Tonstall* a reuerend graue man, *VWhite*, *Oglethorpe*, *Thurlbie*, *VWatson*, *Turberuile*, *Fecknam*, such as all of them had been zealous against mee, yet she pardoned them their liues, because they had not traiterously fought hers: for since the beginning of her raigne to this present day, there is no man able to proue (howfoeuer some haue bin malicious to affirme the same) that Queene *Elizabeth* hath for religion onely, put any to death of the Romish sectaries. It were long for me to  
repeate

## *Englands children.*

repeate (things alreadie fufficientlie  
 knowne) wherein *Rome* hath fo maliti- Papa pius  
moritur  
quintus, res  
 ouflie dealt to fuborne her Iefuits, that mira tot in-  
ter pontifi-  
ces, tantum  
 from them, this 36. yeares, *England* hath quinque fu-  
iffe pios.  
 had the greateft caufe to feare the fub-  
 uerfion of her whole ftate. *Pius* the fift  
 (vngodly and cruell in this point) in-  
 tended to free the fubiects of this land,  
 from their allegiance to their dread  
 Soueraigne: a thing abhorring againft  
 diuinitie, a matter neuer heard of, with  
 any of my followers, and hated euen of  
 the heathen themfelues, who neuer ta-  
 fted of my trueth: to graunt pardon,  
 and openlie to auouch it: to fubiectes  
 and againft their Prince, and to Eng- Leaue giuen  
to Parfons.  
Campion by  
Gregorie 13.  
1580. April  
14. to inter-  
pret the bull  
of Pius 5.  
 lifh men againft their owne countrie: it  
 is fuch a faulte as former time neuer  
 thought of: the age prefent dooth ab-  
 hor, and fhall make thereat the dayes  
 infuing to be aftonifhed: & it were too  
 lamentable to be thought of, Religions  
 fuperftition fhould make any fo feare-  
 full of the Popes authoritie: *Fraunce*,  
 howfoeuer thou art now diftracted in-  
 to

*Religions speech to*

*Henry the 2.  
King of  
Fraunce his  
edict against  
the Pope.  
Anno. 1550.*

*King Philip  
once feared  
not the Popes  
Buls.  
Duke of Al-  
bany with an  
armie a-  
gainst the  
Pope.*

*1527.  
Whom he  
kept in A-  
drians tower  
7 moneths.*

to small peeces, yet in the daies of thy  
second *Henry*, thou hadst little feare of  
the Popes Bulles, when impatient of his  
proude and vsuall vsurping within thy  
territories, thou didst not onely by e-  
dict, decrees, parliaments, proclama-  
tions, disanull his supreamie authoritie,  
but denied him stoutlie those yearelie  
reuenues, which he exacted out of thy  
dominions. And *Philip* thou which now  
gouerneest *Spayne*, and fondly intendest  
to be the worlds Monarch, what minde  
then didst thou beare against the Pope,  
when sending with thy Duke of *Albanie*  
an Armie into the coasts of *Italy*, thou  
spoyledst their towns, destroyedst their  
fields, sackedst their cities, and with thy  
canons girt them within the compasse  
of their owne walles? This shewed to  
the world how little (being offended)  
thou esteemedst of the Popes Bulles:  
and thy father, that worthie *Charles* the  
5. tooke Pope *Clemence* captiue, and the  
whole Colledge of Cardinals, & made  
him pay for his ransome 400000. Duc-  
kets,

*Englands children.*

kets, & valued the Cardinals at a higher rate. And leaft thou which art openlie my professed enemie, fhouldeft thinke that *Englands Elizabeth* wanteth presidents of her countrie, valiantly to with-<sup>*Let the Pope marke this.*</sup>stand, and scornfully to make account of the roring of thy Bulles: remember but the time of queene *Mary*, (a gracious Soueraigne if she had not been blinded by thy meanes) when thou wert offended with her cofin Cardinall *Pole*,<sup>*Cardinall*</sup> and in disgrace of him sent vnto *Petrie* a<sup>*Pole offended with the Pope.*</sup> begging Frier, the Cardinals Hat: she crossed thee in thy purpose, and made small account of thy great threats. I could alleadge the worthie *Henry* the 8.<sup>*Henry the 8.*</sup> regeftred in Honors Catalogue to liue<sup>*shaked off the Pope.*</sup> for euer: how couragiously to aduance me, he shaked off thy seruile yoake, and exempted his subiects from the Romish tyrannie. But to let these passe, (as matter apparant without prooffe) I must needes complaine of two notorious e-<sup>*Religions enemies.*</sup>emies, such, as in the daies of peace, haue done me the greatest wrong that

B b

euer

*Religions speech to*

*The Atheist  
and the Pu-  
ritan so cal-  
led.*

*Religion no  
states man  
but of coun-  
sell with the.*

*Dangerous  
for a Prince.*

*Machiuell  
confuted.*

euere woman suffered : and least won-  
dering thou stande amazed how this  
should be, in the land of knowledge in  
*Elizas* raigne I meane the prophane A-  
theist, and the zealous (but falsely) Puri-  
tane. And although I poore *Religion* am  
not so good a states man, that willingly  
I intermeddle with matters of the com-  
mon wealth, yet I must say thus much in  
the true defence of my selfe, that since  
prophane *Machiuell* hath obtained so  
much credit amongst the greatest states  
men of all *Europe*, Atheisme hath per-  
swaded the world of my death, & tolde  
Princes that there was no religion. Can  
any counsell bee more pernicious to a  
Common wealth? more dangerous to  
a Countrie? more fatall to a Prince?  
then onely to relie in causes of greatest  
importance vpon his owne wifedome?  
to seeme to haue that religion in shew,  
which he neuer meaneth to imbrace in  
trueth? to preferre Heathens before  
me? to ascribe felicitie to fortune, and  
not to vertue and true religion? And  
these

*Englands children.*

these with diuers others of like impuritie that prophane Atheist broched vnto the world, which was no sooner drunke by the states of *Europe*, but some of their *States in Europe ruined by Machiuell.* kingdomes haue come to ruine. Nay, I will take vpon me without presumptiō *A certaine prophesie.* to prophesie thus farre, that the greatest kingdom that *Europe* hath; the most mightie people that euer was; and the *Note this.* most famous common wealth that euer florished, shall all of them by contemning religion, become desolate. And howsoever I will not presume so farre, proudly to make (with *Bellarmino*) temporall prosperitie a note of the true Church, seeing she is ordained to suffer many calamities, vnder the hands of tyrants; yet I dare say thus much, that religious Princes, while confidently in a *Relig. Princes doe still triumph.* good cause, they haue fullie relied vpon Gods assistance, they haue notable triumphed ouer all their enemies: thus in the old Testament, *Abraham, Moses, Joshua, Gedeon, Samuel, David, Ezechias,* *Gen. Exo. Ios. Iudg. King. Machab.* and the *Machabees*, all triumphed

B b 2 ouer

## *Religions speech to*

ouer multitudes of their enemies, be-  
 cause I (howfoeuer contemned by pro-  
 phane *Machiuel*) was the sole conduc-  
 tor of all their armies: thus almost (as  
*Aug. lib. 5. de ciuit. cap. 25.* *Moses* did *Pharaoh*) in these latter times  
*Constantinus* ouercame *Maxentius*. The  
 like might bee spoken of *Theodosius* the  
*Cap. 26. Lib. 5. histor. cap. 24.* elder, of whome *Theodoret* maketh ho-  
 norable mention, of many priuiledged  
 fauours he obtained for his true profes-  
 sion: thus in the dayes of *Theodosius* the  
 younger, when the *Sarracins* came to  
 helpe the *Persians*, against whome hee  
 fought, the Angels from heauen (like  
*Socrat. li 6. 7. histor. cap. 18.* the starres against *Sifera*) troubled the  
*Sarracens*, that in *Euphrates* there was  
 drowned a hundred thousand: thus *Ju-*  
*Euagr. lib. 4. histor. cap. 16. ibid. cap. vii.* *lian* whilest he was my friende, made *Y-*  
*talie* & *Afrike* sloop to the *Roman* Em-  
 pire, but sodainely perished whē he had  
 reuolted: thus *Heraclius* conquered the  
*Persians* till hee became a *Monothelete*:  
 I could alleadge histories of these latter  
 times, but being a controuersie for the  
 true religion (howfoeuer indeede it is  
 with-

*Englands children.*

without controuerſie) I will not doe  
them that wrong, to grounde vpon a  
thing, that is not yet graunted: the con-  
tentions for my cauſe, and the apiſh  
pollicies of other countries hath pittifully  
perſwaded them, to become *Athe-* By ſundry  
Doctors of  
great lear-  
ning.  
*ists*. I haue encountered the Papiſts, and  
tolde him he miſtakes the trueth: his re-  
ligion is meere erronious, and whilſt I  
went about foundely to perſwade this,  
*Satan* raifed vp the lewde faction of ir-  
religious *Browniſts* to tell the worlde, Browniſts a  
ſect to ſup-  
port A-  
theiſme.  
that *England* was not ſo happie to haue  
a Church, that titles of honour were  
things impertinent to trew religion;  
that decencie was a matter of ceremo-  
nie; which was no ſooner bruted in the  
worlds eare, but the *Papiſts* began ſcof- As ſince  
they haue  
written in  
their bookes.  
fingly, to contemne my trueth, and the  
*Atheiſt* prophanely to thinke there was  
none at all. But I am loath to rake in the  
dead cinders of polluted *Machiuell*, whō  
though *Satan* made an inſtrument to  
diſgrace me, and with his dregges dan-  
Bb 3 gerouſlie

*Religions speech to*

*Ambr. Catharinus.*  
*Archiep. Cyprianus.*  
*Ioh. Molanus.*  
*Ioh. Boterus.*  
*Anonymos.*  
*Petrus Corvetus.*  
*Possennus.*  
*Iesuit.*  
*Learned*  
*Puritans.*

*By wise authorities and learned answers.*

gerouffie poyfoned the best states: yet shall my trueth like the sunne from vnder a cloude shine clearely in the dayes of *Elizabeth*. And men famouffie learned in all knowledge (as some haue done in other places) shall openly shew vnto the worlde, that such pollicies are but cankers to a Common wealth, such discordes, weapons sheathed in the wombe of true religion; and those great promifes nothing but Cannon shot, to vndermine (if it were possible) the rocke where vpon I stand. And concerning the other, which in a forwarde pretended zeale haue desired to cleare the mudde that hath troubled the fountaine: to roote out the weedes that haue hindered the corne, to trie out the droffe, that hath dimd the golde; haue vnawares (howfoeuer some of them politickelie malicious) stopped the fountaine; plucked vp the corne, and confounded the treafure of true religion; so that if they might haue preuailed

*Englands children.*

led (as they might haue preuailed if diligent care had not been taken in this respect) the Church must haue withered as wanting springs, the people must haue famished as wanting corne: and religion must haue begged as wanting treasure: In deede iust faultes haue been founde, for that many insufficient haue taken vpon them so great charge: that the Bishops haue paultered their liuings in so base a manner, that forgetting their honor, they haue seemed to be familiar with meane persons: that they haue suffered the patrons of their liuings to present any: nay, that which is most intollerable, that they haue consented, whilest patrons haue paused so long (a thing needelesse so neere an Vniuersitie) to finde one sufficient to take the charge, that either a haruest must quite the cost that the patron hath had by many suters, or if it can bee compassed, it shall bee plainelie temporall. I feele my selfe both too Feeble to com-  
plaine

*L. Archb. of  
Canterbury.*

*Bancroft.*

*Bilfon.*

*Sutcliff.*

*Hooker, &c.*

*A true fault  
in Englands  
Church.*

*Cruell pa-  
trons pittie  
the church  
hath not the  
fauour of an  
ordinarie  
ward.*

*Religions speech to*

plaine and too farre spent to remedie  
fo great a mischiefe: faultes will bee,  
yet religion must bee: the daies are e-  
uill, but my charge is not to leaue *Eng-  
land* whilest the world endureth; and if  
I must (being her companion) I will dye  
valiantly in her cause.

LOY-



## LOYALTIES SPEECH TO ENGLANDS CHILDREN.



Fter abundant triall  
of my many fauours,  
giue me leaue not vp-  
brayding you with *Loyaltie vr-*  
benefits you haue re- *geth her be-*  
ceiued, only in equall *nefits.*  
comparifon of other

countries, to fhew the wealth of *Eng-*  
*lands* fubiefts, the happines of her land,  
the increafe of her honor, the content-  
ment and the euerlafting fame of her  
three children, and of all thefe obtained  
by my meanes. Now as the religious  
dutie to your Prince, the kind affection  
to your countrie, and the common care  
amongft your felues one towards ano-  
ther, are things not onely requifite for  
your good, but likewise commanded by  
the lawes of God and nature: fo rebel-

C c

lion

## *Loyalties speech to*

*Loyaltie can  
not abide to  
heare of  
treason or se-  
dition.*

*Understan-  
ding miste,  
begets trea-  
son.*

*What is re-  
bellion.*

lion (a thing which I quake to heare of)  
feditio (a thing which I hope I shall ne-  
uer heare of) are both so capitall in  
themselues, and so detested of all ages,  
as the people must needs be barbarous  
that liue to doe them, and the Prince,  
land, and people lamentably miserable,  
that liue to suffer them. And if it were  
not that false pretences (an vsuall cloak  
for the greatest faults) did make men  
thinke they were lesse offensue, neuer  
traitor would intend his Princes death,  
but take punishment of himselfe for so  
bad a thought: & neuer subiects would  
draw their swords in seditious manner,  
but sheath them in the guiltie intrals of  
their owne bowels. And therefore those  
who haue intended to alter, or vsurpe  
the state of their superiours (which we  
call rebellion) not to bee branded with  
so foule a shame; not to be noted with  
so blacke a marke; not to be called by  
so bad a name, haue indeuoured to sig-  
nifie their sinisters practises by a good  
pretence, and haue employed such for  
the

*Englands children.*

the effecting of them, as inconstancie  
hath made desirous of a chaunge, Atheisme  
careles by what meanes, Prodigalitie  
beggars and full of want, and lastly want  
hath made them to growe desperate. The  
trueth hereof is apparently knowne, both  
by ancient histories, and of later time,  
not onely within these small dominions,  
hemmed with the narrow seas, but in  
populous and large *Italie*, within the  
walles of proud, stately and commaunding  
*Rome*, where the often Secessions of  
the cōmon people, to the Mount *Auentin*,  
may plainly testifie that malecontented,  
they pretended a reformation of the  
rich Nobilitie. So that the horrible,  
strange, and detested practises of our  
time, which some most irreligiouſly  
haue plotted to obtaine their purpose  
(being nothing in trueth but an  
ouerflowing ambition, & an infatiable  
desire to rule) haue been smoothed  
ouer with the fine tearmes of a  
common good, of the freedome of  
the people, of iustice, of religion, of re-

*What men are traytors.*  
*Falſe pretences in traytors and rebels.*

C c 2

forma-

*Loyalties speech to*

formation, and such like, things onely mentioned in name, and no further intended, then in a bare shewe: thus delt they, that fought to alter the Romane Empire by lighting the torch of ciuill diffention, (pretending the more easly to winne the people) to free them from subsidies and oppreffion, which then seemed by their gouernours to lye vpon them, making a shew to the common sorte, that they tendered their case in so great a measure, that they could not longer indure to see them afflicted in so bad a manner. These pretences wee reade to haue been made in *France*, these haue been made in our countrie: and there was neuer either subiect feditious in the Commō wealth, or heretike hatefull to Gods Church, but they desired to be accounted Euan-gelike and Apostolike reformers, their bad conuenticles (Cockatrices to hatch treason) they tearmed by the name of Gods Church, their phantasticall opinions, Gods knowne trueth, and their  
poyfo-

*Note this.*

*Englands children.*

poysoned heresies, the inspiration of Gods spirit. It were tedious & too long to repeate their names, who continually haue flaundered Loyaltie with base tearmes, when themselues haue deserued most badly, both of the Church and of the Common wealth. Thus might I with teares remember the wrong that I suffered in the *Northerne Rebellion*, where As may appeare by the six articles written in french. though the fact was so infamous, as the memorie is odious to this day, yet did they pretend a reforming of religion, a freedome of consciēce, and a bettering of the Common wealth. I passe ouer without speech (but neuer to be remēbred without fighes) the lamentable rebellions made in *Lincolneshire*, the disorder in *Norffolke* by *Ket* & his bad companie, the intollerable boldnes in *Kent* Sir Iohn Cheeke wrote of Sed. Alex. Nevill. by *Iacke Straw* and his accomplices. These and such like haue laboured to roote me from the place of mine abode, to pull out Loyaltie from the mindes of subiects, to make them offend & thinke there is no fault, to raise a flame that

Cc 3

may

*Loyalties speech to*

*Euer bad  
things haue  
good preten-  
ses.*

*So may I say  
to the Eng-  
lish traytors.*

may giue light, whilest the Common-wealth shall burne; to stirre vp those vnder pretence of right, who haue desired to subuert the state of the whole land. *Iosephus* an ancient writer, setting downe the rebellious reuolting, which the Jewes made from the Romanes, vnder colour of rude and vntoward dealing which they found in *Florus* their gouernour, he setteth downe the particular remonstrance that King *Agrippa* made, touching the small appearance of occasion which they had, rebelliously to exempt them from their lawfull obedience: the Iewes replied that it was only against *Florus*, and not the Romanes, that they bare armes: whom *Agrippa* tolde it was easie to say so, but their actions were such as worse could not haue been by the greatest enemies of the Roman Empire: for the townes they sacked, the treasuries they robbed, the houses they burnt, the fields they wasted; neither were the townes, the treasuries, the houses, the fields of *Florus*,  
and

*Englands children.*

and no man had wrong but the Romanes, to whom these belonged. In like manner, when in former times (for I am loth to mention these later faults) wrong openly was offered to them of our countrie, the townes takē, the churches robbed, the houses burnt, the men flaine, and not so much sacred, as the very sepulchers of our forefathers, the pretence was onely this, not a wrong or disobedience to the Prince, but a reuenge and reformation of the oppressing cormorant. And thus lately (for I must needs touch it) whilest *Lopez* most Iewishlie, nay Iudaslie had concluded with the Spanissh Pharisies to sell his Soueraigne, yet shamefully hee protested this, whereunto common sense will hardly allow credit, that he onely ment to deceiue them of their coyne, and to saue her from harme. Can we thinke the Spanyard so credulous as in a matter of so great importance to credit without good cause? Can wee thinke it likely, that he, who had concealed it hetherto

from

*By Ket.*

*A thing unlikely and impossible.*

*Loyalties speech to*

*Reade the  
chronicles.*

*Mercy un-  
deferued.*

*Peace to ene-  
mies but not  
to traytors.*

from her Councell, ment after to impart it to her Maiestie? These things and manie such (howsoever smoothed ouer with a faire shewe) haue been committed by vnnaturall subiects, since her Maiesties raigne, that our very enemies for the state of our countrie, could by no meanes possible haue deferued worse. And howsoever the lawe tearme them, not enemies, but simplie as rebels and seditious to their owne countrie, yet they ought not to be honored with the name of peace, nor as subiects any way to be made partakers thereof, vnles the infinitely ouerflowing mercie of their Prince vouchsafe them (vndeferued) so great a fauour. When *Anthonie* rose vp in armes against his countrie, he was iudged & condemned worthilie by the Senate to bee a rebell: and when some intended to send vnto him to intreate of peace, *Tully* thought it was most strange & farre differing from the state of the Senate, to afford a rebel the priuiledge of an openemie. *France* can testifie

*Englands children.*

testifie of the like when trayterous sub-  
jects vnderferuedly (giue mee leaue to  
tearme them by that name) haue been  
fo mightie to withstand the King, that  
he hath sent without cōtrolling tearms  
as to an openemie: *England* hath not  
now (and I happilie wish, as I hope it ne-  
uer shall) any caufe to deale in the like  
manner. But the time was in the dayes  
of *Edward* the sixt, when a bafe pefant  
fo braued the Kings armie, that they  
vouchsafed them parle, as if *Rome* had  
sent Ambaffador to the men of *Car-  
thage*. But rebellion being the canker of  
a Common wealth, time hath taught vs  
by lamentable experience in the warres  
of *Rome*, *That sedition doth grow by suffe-* *Rome fell by*  
*ring, and that clemencie is rebebellions spurre:* *clemencie to*  
*traytors.*  
which if it had not bin a state so florish-  
ing had not so soone failed. And for  
*France* in the time of holie *Lewes*, fedi-  
tion had not been so soone cut off, no  
rebellion had been rooted out, if the  
sword had not been made sharpe for to  
cut them off: for it becommeth a Prince

D d

like

*Loyalties speech to*

*If we can not  
suffer the lie,  
much lesse  
treason.*

*An exhorta-  
tion.*

*A necessary  
Caueat.*

like a good Surgion, to cut off the putrified parts, leaft the found bee infected with the like contagion. Furthermore, to groūd my feueritie vpon the tearmes of honor (for *Loyaltie* cā hardly indure clemencie towards treason) there is no Gentleman (vnles degenerate) that will indure the lye of his companion without recanting: and fhall the Prince not onely suffer this, but wrongs, dammagēs, iniuries, & despitefully at the hands of traytors? Then band your felues *Honorable Lords*, wife *Prelates*, braue *Captaines*, worthie *Gentlemen*, resolute *Soldiers*, trustie *Citizens*, and painful *Comminaltie*, that the smalleſt part of treason may not take ſtrength in our time, and all of you rather hazard the laſt droppe of your deareſt bloud, then by treacherous dealing, the leaſt wrong may bee offered to her ſacred Maieſtie. This is a iuſt quarrel wherein *Loyallie* we are to vnite our felues: for looſing but the bridle to ſuch dangerous treaſons, our Prince, our liues, our Countrie, our fortunes,

*Englands children.*

tunes, are all indangered at the same instant. Besides, either to pardon these at home, or fondly to credit those abroad, can bring no other benefite to the land but this, a contempt of our authoritie, a certaine danger to the Princes person, a perpetuall and needfull feare of some new attempts: yet euer I must reserue a prerogatiue to my gracious Soueraigne; for gracious *clemencie* a (wor<sup>Mercy often</sup>thie vertue to a subiect) but dangerous <sup>cruell.</sup> to a traytor, giues them but leasure to fortifie themselves; graunts them but time to renew their force, & the storme is no sooner past, but there is present feare of as great a tempest. For it is great simplicitie to suppose, & (at least) the extremitie of follie to beleue, that those who are once plüged in the gulfe <sup>Not safe to</sup> of treason, and haue throughly plotted <sup>trust a tray-</sup> for a kingdomes conquest, can possibly be reclaimed with the greatest kindnes, or let goe their hope, before their liues giue vp the latest gaspe. If a kingdome were so weake, or a Prince so timerous,

D d 2

(as

*Loyalties speech to*

*Charles the  
fift.*

(as almost it was lately in the Realme of *France*) yet it were easie to proue out of the hystorie of al times, that traytors & seditious persons, howfoeuer they haue been so bold that they durst in the field incounter the Lords annoynted: yet he whom the scripture calleth the author of victorie and the God of battel, shall make them to flie, when no man followeth, shall cause ten thousand of them to bee chafed with a thousand, and in the day of battell giue victorie to his owne annoynted. The rebelliō that was made in *Spayne* against the Emperour *Charles* the 5. in the beginning of his raigne, together with the happie successe of his Maiestie, may serue as apparant prooffe to confirme this, seeing the seditious faction was foyled, and the most of thē taken captiue. It shall be needles to adde this, that in the daies of Queene *Mary*, when first she came vnto the Crowne, finding the people to be mutinous, and in the land nothing almost but flat rebellion, in shorter time then the space  
of

*Englands children.*

of two moneths, worthely she was conqueror ouer all her enemies: such was the state of *Flanders* 1566. and three yeares after: yet neuer heard of that rebellious fedition preuailed against a lawfull Soueraigne: all ages afoorde multitude of examples in this kind: the vnnaturall riot of *Duras*: the wonderfull succeffe of the battall of *Dreux* in *France*, and after of *Poncenas*: and not to stand in particulars of that country, the euent of things hath made knowne vnto vs, that rebellion builded vpon a weake foundation cannot possibly stand, if the Lord in anger do blow vpon it: neither speake I this to make a Prince more feuered against his rebellious subiects, to make the Scepter of a King plow vp the bowels of his owne cuntrymen, but to shew that *Loyaltie* cannot brooke rebellion, that fedition is odious to a good subiect, & that treason is intollerable in a Commonwealth, if ſe lincked with *Religion*, (a thing hardly to bee hoped for in this bad age) coulde but liue for a

D d 3

small

*Loyalties speech to*

*Some of the  
nobilitie.*

*Note this.*

*A thing la-  
mentable.*

small time safe from treason, if some of  
*Englands* subiects had continuallie re-  
mained in my fauor, then durst I bold-  
ly haue compared with the proudest na-  
tion; and hauing religion a crowne, and  
*loyaltie* as a strong defence, she might  
valiantly haue incountered her stoutest  
foes; for I may confidently auouch (in  
the reuerend securitie of an vpriht  
minde) that excepting treasons blowne  
into the heartes of her subiects, by for-  
raine enemies, *England* hath been as free  
from danger, as far from distresse, in as  
great prosperitie, as euer was Iland in  
so bad an age. Then councillmen giue  
mee leaue, to perswade thus much, that  
the benefite of treason shall bee this, if  
vnhappilie (which God forbid) you ob-  
taine your purpose, your countrie shall  
bee desolate, you your selues shall bee  
feared and suspected of your enemies,  
and these ample ornaments, garlands  
of long peace, shall crowne your ene-  
mies, for the victories obtained in your  
conquest. I that haue made your chil-  
dren

*Englands children.*

dren dutifull, in whose mindes the name *What loyalty*  
of a *Father* did extinguish difobedi- *hath done.*  
ence: I that haue made your friendes  
trustie, in whome the name of sacred  
*Friendship* was wont to banish all de-  
ceite: I that haue made your wiues  
in the honorable reuerence of your  
loue, to respect no perfwasion of stran-  
gers, thereby wantonly to commit a-  
dulterie; I (I say) intreate you by these  
fauours, that being children, in duetie  
you bee not difobedient to so good a  
mother, being friendes by promise (and  
that confirmed with a sacred vow) you  
bee not found deceitefull to so dread a  
Soueraigne: & lastly, being those whom  
nature, religion, time and countrie haue  
matched nearlie for this 36. yeares, with  
so gracious a Prince, that you bee not  
seene to prostitute your bewtie to a  
stranger, to admit *Tarquin* into your *Plutar. in*  
fauour, and (neuer to bee vn Timer) *lib. de exilio.*  
to violate so great an oath: for what  
the seuen Ambassadors commended in  
their

*Loyalties speech to*

- their common wealths vnto King *Ptolomey*, that *England* may iustly vaunt she profeffeth at this day: and where as they in three things compared which should excell, *England* possessing one & twentie, may iustly in comparifon outstrip the proudest that *Europe* hath. The
1. Ambassadors of *Rome* boasted that their *Temples were honoured, their gouernours obeyed, and their wicked punished*; may not *England* doe it more iustly, if you compare it with those times? And yet for honouring our Temples, I cannot so much commend vs, but onely that that little honor (which they haue amongst some) it is in true sinceritie. The
  2. Ambassadors of *Carthage* iustly boasted that *their Nobilitie was valiant to fight, their Cōminastie to take paynes, and their Philosophers to teach*: was there euer countrie (I except not *Carthage* in his best estate) where either the Nobilitie is more valiant, the Cōminaltie more laborious, or the teachers more profound, then in  
*England*

*Englands children.*

- England* at this day? The Ambassadors 3.  
of *Cicely* boasted that *their countrie executed iustice, loued trueth, and commended simplicitie*: neuer Common wealth I dare auouch, since the first societie that man had, was ruled with more vp-right iustice, was honored with greater trueth, and admired for more simplicitie, then generallie is the state of *England*: the Ambassadors of the *Rhodians* bragged, that the *old men were honest, the young men shamefaste, and the women peaceable*, and may not *England* iustlie boaste of all these? The Ambassadors of *Athens*, that they consented not that 5.  
their rich should be *partiall*, their *people should be idle, their gouernours should be ignorant*, and is not all this now as true in *England* amongst vs; as euer it was in *Athens* amongst them? The Ambassadors of *Lacedemon*, vaunted that there 6.  
was *no enuie because all were equall*, no co-  
ueteousnes because all were common:  
no idlenes, because all did labour: and  
E e are

*Loyalties speech to*

*Enuied of o-  
ther nations,*

are not the same banished from our land, howsoever procured by a better cause? For *England* wanteth enuie in her selfe, not because all are equall, but all friends: *England* is not couetous, not by reason of communitie, but because of conscience. And idlenes out of this land

*Lourdane,*

7.

*Dane.* The Ambassadors of *Sicionia* glorified iustlie in these three (wherein *England* is supposed to bee farre shorte) that they admitted *no strangers, inuentors of new toys, that they wanted [no] Phisitions to kill the sicke, and aduocates to make their pleas immortall,* wherein I must needs confesse (for trueth onely becom-meth my talke) that howsoever in the abundance of her wealth, *England* hath giuen strangers money for very toys, yet it was not for loue of them, but to shew the world, that their plentie was not debarde from euery stranger: for Phisitions I may truly say thus, that the *Æsculapins* honoring *Padwaie* in the

*Englands children.*

the aboundance of her skill, is vnequall *Learned*  
to make comparifon with vs in *England*; *Iudges, Ser-*  
and laftly, for our aduocates (a flaun-*sellors,*  
der I confesse common, but yet moft  
vntrew) men fo learnedlie wife, fo wife-  
lie religious, and fo refpectiue ly lear-  
ned, wife and religious, as if *Europe*  
would feeme to contend in this, dout-  
les fhee fhould bee found farre inferior.  
Now thefe (and benefites farre greater  
then thefe are) fhould *England* be rob-  
bed of by *Treafon*, depriued of by *Sediti-*  
*on*, and quite fpoyled of by *Rebellion*.  
And therefore in the colde quaking  
feare of fo great an euill, when as I think  
how treafon goeth about to fupplant  
my ftate, to fel my honor, and make me  
perifh with one wound, then doe I iuft-  
ly with the teares of King *Anchifes*  
mourning for the fatall deftruction of  
proude *Troye*, or of *M. Marcellus* for  
the citie of *Syracufa*, when hee fawe it  
burne: or of *Salust* when he fawe *Rome*  
ill gouerned: or of King *Demetrius*,

E e 2

when

*Loyalties speech to*

when hee saw his sonne in lawe slaine in the battaile of *Marathone*. But because mens harts are flintie, and not touched with iust forrowe, breeding remorse of my fall, let me wish, and wishing obtaine the kinde and brinish teares of *Queene Rosana*, for her husband *Darius*, when he was conquered by the great *Alexander*, or of bewtifull *Cleopatra*, weeping without comfort, that her best beloued *Anthony* was conquered by *Cæsar*: but if these teares be prophane, and not befitting to mourne for the wrong, to so vertuous and to so holy an Iland, then let me wish the teares of *Jeremy* for *Babylon*, when it was made captiue, or *Dauids* mourning for his sonne *Absolon*, or olde father *Jacobs* for his sonne *Ioseph*: this were tragicke matter, to write of treason, to thinke but of that (yet death to thinke) which they intended, after that day (if euer that then day shoulde enioy a funne) (being darker then the blackest night) (as I wish and hope that  
it

*Englands children.*

it neuer shall) shall *Englands* wife and  
painefull Chroniclers write nothing  
but warres and bloodie fieldes: *Poets*  
*Lucan-like* begin with *Bella per emathios*  
*plus quam ciuilia Campos*: and then those  
that like the Philosopher *Ariminus*,  
(who wrote of the aboundance of *Æ-*  
*gypt*) haue finelie discourfed of the  
plentie of this Iland, may fit downe, and  
shew a naked, bare, and fleshles *Skele-*  
*ton* to the whole worlde: and those that  
haue boasted (as *Demophon* of the fer-  
tiltie of *Arabia*) shall sigh and fay that  
*Englismens* teares hath shedde such a-  
boundance of falte, in the earths fur-  
rowes, that the *Iland* is become bar-  
ren: and they that like *Thurilides* (of the  
treasures of *Tyrus*) haue tolde the  
worlde by trauaile of *Englands* wealth,  
may fit downe and fay, *The rich betray-*  
*ed, are the richest spoyles*: and those that  
like *Afclepius* (of the mines of *Europe*)  
haue written of the welthie bowels of  
the Englifh earth, shall fay that then she

E e 3

fen-

*Loyalties speech to*

fendeth forth nothing but smoake, desirous to make an eternall night: And those that haue written like *Dodrillus* (of the praise of *Greece*) (or *Leonidas* of the triumphs of *Thebes*, or *Eumenides* of *Athens* gouernment) shall tell posteritie, that *Treason* in one day depriued England of all these.

*As they account it.*

But least some should think, that then my sorrow should be greater the cause why, and that the losse were nothing which *England* should haue by so foule a sinne; giue mee leaue but in plaine termes to set forth a naked trueth, and diuiningly to tell, what would bee *Englands* miserie at that day: M. *Craffus* the renowned Romane, valiant in warre, & wife at home, taking *Syllas* part against *Marius* and *Iulius Cæsar*, that was then Dictator, who being taken prisoner spake a loude, *I weigh not my harme, but the pleasure that Craffus shall haue to heare this newes*: And amongst other, surely this will not bee the least that *Spayne* should

*Tell it not in Gath, &c.*

*Englands children.*

should heare but of this harme, the  
Court which is now (like the eight  
*Spheare*) beautified fullie with fixt stars,  
should be nothing but like the ayre full  
of *Meteors*, sending downe lightning,  
thunder, raine, haile, and such like: and  
then should ancient *Cato* that in 86. *The ancient  
and graue  
counsellor.*  
yeares was neuer seene to violate gra-  
uitie, so much as by a smile; who was  
wise in speech, sweete in conuersation,  
in correcting feure, in presents liberal,  
in diet sober, in promise certaine, and  
lastly inexorable in iustice: leaue the  
Court at the age of 55. yeares, and be-  
take him to a little village neere *Pilena*,  
where the pafsinger might write vpon  
the porch of his poore cabinet, *O felix  
Cato tu solus scis viuere*: O happie *Cato*  
thou onely knowest how to liue: then  
should *Lucullus* one of the valiantest  
Captaines that *Rome* had after the warre *The misery  
of captaines.*  
against the *Parthians* (seeing the com-  
mon wealth troubled with the ciuill fa-  
ction of *Sylla* and *Marius*) from *Rome*,  
betake

*Loyalties speech to*

*Elius, Spar.* betake himfelfe to *Lobo* neere *Athens* ; then might *Dioclefian* (although a tyrant, which is feldome but ambitious) after 18. yeares gouernment, betake himfelfe to fpend the reft of his daies in obfcure filence ; whom if the Romanes would recall by ambaffage, within two yeares after he would rather liue in his poore garden with *Pericles* his infcription, *Inueni portum, spes & fortuna valet, nil mihi vobifcum, ludite nunc alios* : (the fame is ingrauen in the tombe of *Francifcus Pullicius*) And then iuftly fhould *Scipio Africanus* fomtimes fo highly honored in *Rome*, which in the 22. yeares that he made war with *Afia*, *Africk* and *Spayne*, neuer fought vnluckely, who gained *Africa*, sacked *Carthage*, ouercame *Numantia*, and conquered *Hannibal* : yet difcontented liued in a poore towne for eleuen yeares, without euer entring into *Rome* or *Capua*. Such fhould be then the defolate ftate of this whole Iland : and greater calamities fhould fall

*Englands children.*

fall vpon vs, then a heart not vsed to these, possiblie were able to vtter. But seeing I haue begun, giue mee leaue a little to reafon the case further: Can they preferre vnknowne, before those that are well knowne? vniust, before those that are most iust? strangers, before domesticall? couetous, before soberly moderate? wicked, before religious? deadly enemies, before those that are sworne vnto the Common wealth? a *Spanyard*, before an *Englishman*, and *Philip* before our dread Soueraigne? There was neuer nation found so barbarous, so cruel, so without pitie, wherein not so many (nay not one) was found so cruell to his owne countrie. *Tully* (O if he liued now to inuey against those) thought *Verres* the worst man that euer countrie had: yet compare him with these, and he was meere honest; hee stole but out of *Appollos* temple, secretlie and in the night, some fewe religiouslie honoured Images: but these (I feare to

*Loyalties speech to*

speake it) haue intended to take a sacred Prince from a holie land: he offered violence to the place where *Apollo* was borne, but these not to the place, but to a perfonage, farre more sacred then *Apollos* was. But let not deep scanning wifedome be offended that I compare her to *Apollo*: for whatfoeuer wrōg was offered to that, which trueth, or ignorance, deemed in earth the dearest, that is contained in the treafons, which haue been intended againſt our dread Soueraigne; who all this while ſtanding like a rocke of pearles (in the affured confidence of Englands watchman) is not danted to ſee her enemies to bee ſo malicious. After that *Philip* of *Macedon* had conquered the *Athenians*, hauing Philoſophers at ſupper with him he propounded this *Question*, *What was the greateſt thing in all the worlde*; one answered the *water*: another faide the *funne*: another faide the *hill Olympus*: another ſayd the giant *Atlas*: another  
fayd

God,

*Englands children.*

faide *Homer*: but the laft and wifeft answered (*nihil aliud in rebus humanis magnum, nisi magna despiciens*) nothing is great in humane things, but a minde that contemneth great things. *M. Currius*, whē the Ambassadours of the *Samnites* offered him golde in great abundance, answered, I had rather bee Lord ouer you, that are Lordes ouer it, then onely possesse it selfe: and did not this speech of his deferue better then the action of *Lucullus* to rob the *Spartans*? Did not *Crates* gaine more glorie by casting his riches into the sea, then King *Nabuchadonozor* for taking the treasure out of the temple? Is it not more honor for the rich *Indians* to contemne their golde, then for the greedie *Spaniards* so to couet it? which if it were not vsed to the preiudice of forraine princes, all countries could with him to bee glutted with it, and that the *Iberian* sands were like vnto golden *Tagus*, and their little riuers, like vnto *Pactolus*

F f 2                      streames

*Loyalties speech to*

*A happie  
fight.*

4 *King.* 15.

streames; but since he makes it the finew of his warre, and his warre nothing but an intended triumph ouer the greatest Empyres; it behooueth Princes to crosse his *Argolies*, that goods lewdlie gotten, may not be worse spent: but whilest these ruining ambitious plotts, grounded vpon treason, haue risen vp like a Pyramides in the greatest Kingdomes, *Englands* Soueraigne hath fitten confident, without presumption, conquering without crueltie, and victorious without contention. Whilest in the meane time *Sedition* shalbe ruinous, *Rebellion* shall haue an end, and *Treason* shall be fatall to him that thought it: for when heathen writers haue flatteringly perswaded that treason may haue successe, then shall the Scripture say, *That neuer traitor was mentioned and left unpunished.* *Sellam* conspired against *Zacharias* the King of *Israel*, and slew him, but within one moneth after, hee himselfe was flaine of *Manahem*: *Peka* conspired

*Englands children.*

fpired againſt *Pekaim*, and after was  
flaine of *Oſeas*, and *Oſeas* the laſt king of  
*Iſrael*, was taken bound and brought  
into *Aſſyria*. Infinite might examples  
bee in this kinde, who vpon falſe per-  
waſion haue riſen vp againſt the Lords  
anoyned, and haue periſhed like *Iabin* *Iud.* 4. 23.  
in the day of battaile, and wee may ſing  
with *Deborah*, *They fought from heauen e-*  
*uen the ſtarres in their courſe fought againſt* *Iudg.* 5. 20.  
*Siſera: the riuer of Kiſhon ſwept them a-*<sup>21.</sup>  
*way, the auntient riuer, the riuer Kiſhon, O niſh fleets.*  
*my ſoule thou haſt marched valiantlie.* Hi-  
therto haue I been toſſed in the dange-  
rous warres of ſwelling *Treafon*, where  
iuſt occaſion was offered to ſpeake of  
fundrie by name, famous to the worlde  
for ſuch foule offences: but I am loath  
to rippe vp the hatefull memorie of our  
countries enemies, whome though ray-  
ling brainſicke *Romoaldus* the *Scot*, ſeem  
to cleare by his fond defence, yet it is ſo  
friuiolous, idle, without learning, rea-  
ding, or experience, as I can tearme it  
F f 3 nothing

*In confutat.  
Summarij  
Rat.*

*Loyalties speech to, &c.*

*Against my  
L. Keeper &  
others.*

nothing but *Catilins* oration against  
*Tullies* Consulship: and when profanely  
by his defence hee hath encouraged  
traytors the best hee can: yet then with  
indifferent and wise readers he shall bee  
deemed foolish, and *England* flourish o-  
uer all her enemies. I am willing Coun-  
trimen, to speake more largely vnto  
you, but fearing to bee troublesome, I  
onely desire but this fauour, that accor-  
ding to the Hon. Examples of your fa-  
mous forefathers, *Loyaltie* may dwell  
in the heartes of English  
subiects.

*The conclu-  
sion.*

*FINIS.*

*A Quest of Enquirie,  
by women to know,  
Whether the Tripe-wife were trimmed  
by Doll yea or no.*

*Gathered by Oliuer Oat-meale.*



*Imprinted at London by T. G. and are to be  
sold in Paules Church-yard.*

1595.





O Liuer, if your name be Oliuer, by your leaue  
a cast, for I must shout in betweene the doore  
and the wal, that is shuffle a letter in betweene  
your title and Pamphlet: which Letter was directed to  
be left at the two fooles at London bridge: and for my  
hart I cannot finde the signe. Now since your Pam-  
phlet lackes both a Pistle and a Patrone, I thinke this  
letter wil fit ye for either, and by wandering among ma-  
nie, happen at length into the right owners hands. It  
followes at auenture.

*To Simon Huff-snuff the terrible Book-tearer,  
& furious defacer of the Tripe-wiues effigies,  
peace offered with cap and knee, to preserue all  
papers from like extremitie.*

Haught minded, and hot spirited Simon, I salute ye.

Understanding your valarous assaults against *The  
Tricking of the Tripe-wife*, in sundrie places: I could  
but commend your forwardnes: and praise your adui-  
fed opinion vpon the first fight, both of the Author that  
made it, and of them that neuer heard of it before your  
felfe: twas well done, you shall finde *Castalian* of my  
minde, that of such swift censurers hath this sentence:

*A fooles bolt is soone shot,  
Ad penitendum properat, cito qui iudicat.*

Tut, what tell I you of repentance, proceed, pro-  
ceed, your neighbor Nichol and you may answere any

A 2

thing

thing you doo. By your leaue fir a little : and while I talke, haue some patience, glare not with your eyes, some not at the mouth, strike not with your fists, stamp not with your feete : I will reason reasonably vppon my honestie, & yet I care not if I leaue argument, and vse example.

A quaint fellow growen fortunate : excelling as hee thinkes both in wealth and wisedome all his other ri-ualls, forges to himselfe an imaginarie conceipt, that they enuying his good, intend to haue publike iests at him and his late won wife. The most of them whose good fortunes it was to loofe (as it had been great pittie to part so louing a couple) are most Scholler-like Gentlemen, and one of them generally beloued of all that imprinting haue experience to publish any thing, & at this time is possesse of a worshipfull place, according to the laudable customes of this honorable Citie. Now which way in your opinion is best to preuent the writing or publishing of anie odde toy' : shall he reconcile himselfe to those that were the *quondam* futers, & giue good words, because his widdow hath been notoriously ridiculous' : Or shall he run vp and downe the town, with friskes, and heighs, and fillops, and trickes, accompanied with some such wife-akers as himselfe, (Be not offended *Simon*, though you be his companion) reuiling his betters, and abusing his equals. The example needes no application : and for aunswere your neighbor *Nichol* tooke his last course. For I haue heard him that trickt the Tripe-wife sweare, till her husband abused him, and your selfe conforting with Nick Trickes misused his whole companie, the Masters, especially one of them, in kindnes and reuerence  
of

that honourable name yee vſde, vouchſafing both to accompanie and counſell you for your owne good: whoſe good wil you rewarded with reproches: but they that touch pitch ſhall be defiled, and thoſe that pleaſure ingrateful perſons vnthankfully requited. He proteſts before God, that the Maſters of his Companie, are vtterly ignorant of his proceedings, and for ought hee knoweth are at him offended. He appeales to all the worſhipfull Companies in *London*, eſpecially to thoſe of whom your ſelues are free, whether ye haue not done the parts of intemperate idiots, to abuſe men in authoritie without cauſe: and proteſts, had he been but a waterman, as he is a profeſſor of the moſt noble Science of Printing, hee would not haue ſuffered the abuſe of his ſuperiors. He repenteth not anie thing that he hath written, but is onely ſorry that he is by an honorable perſonage miſtaken: but doubteth not ſhortly to proue how you haue abuſed one verie nere him. He ſweares that where he hath been a mortall enimie to all Ballad fingers, he will neuer inuaigh againſt them more, if they will ſing at your windowes a new Jigge, termed *Anne Tripes*. Conſider neighbor *Simon* the contents, to waſt paper be pitifull, and learne patience: keepe a good tung in your head, leaſt it hurt your teeth. Farewell *Sim*, and commend me to your ouerthwart neighbour.

*Yours to uſe, when ye know how to  
uſe your ſelfe. D. D.*

A 3

*An*



*An Eglogue louingly begun and unluckely ended  
betweene the Tripe-wife, and Trickes  
her husband.*

*Trickes.*

*S*weete sweete Sowce-wife on this fraile of figs,  
Despite of those that doo our fortunes hate :  
Iesting at vs with Ballads and with Iigs,  
Enough to make kinde loue vnkinde debate.

*And while we carrol of our discontent,  
With strained notes, like scritch owles yrkesome crie,  
The roaring riuer vnto our lament  
Shall lend her lowd confused harmonie.*

*Tripe-wife.*

*Ah were we seated in a sowce-tubs shade,  
Ouer our heads of tripes a canopie :  
Remembrance of my past ioy-thruiing trade,  
Would somewhat ease my present miserie,*

*But since I trotted from my trotter stall,  
And figd about from neates feete neatly drest :  
I finde no pleasure nor content at all,  
But line disdained, despisde, abusde, distrest.*

*Trickes.*

*Trickes.*

*Why here are sweetes, sweete Loue, for sent and tast,  
Frute from the Straights, Spaine, Candie, Barbarie,  
Indian Tobacco, humors moyst to waft,  
Thou knowst I haue a pipe for thee and mee.*

*Succades and confets, harts-help Cynamon :  
Pepper cold in the maw, hot on the tung :  
Seny to purge, health-keeping Balsamum,  
And Mace, to make thy vizard smooth and young.*

*Tripe-wife.*

*Out upon all this trash, your drugs, your spice,  
Twere well if I had neuer seene your house :  
You tearme my visage vizard, goodman vice :  
But I was yong, faire, neate, when I sold sowse.*

*Trickes.*

*Thy tripes were yong, thy neates feete fat and faire,  
Thy sowse was sweete, and all these longed to thee :  
Thy selfe wert wythered, old, leane, meager, bare,  
Yet thou and they were both beloude of mee.*

*But neither thou nor they may make compare  
With me or mine, therefore contend no more :  
The Butchers offals were thy sweetest ware,  
Mine, of farre Kingdomes are the wealthy store.*

*Tripe-*

*Tripe-wife.*

*Accurst was I to leaue the Butchers fees,  
How base so ere, they brought in golden gaine,  
The mistres Tripe-wiues name by thee I leese:  
That losse, their lacke, I ceaselesse doo complaine.*

*Trickes.*

*Accurst was I to haunt the pudding house,  
Where swine facde beautie onely sate in pride:  
Curst be the chitterlings, the tripe, the sowse,  
And curst my selfe that did not all deride.*

*Tripe-wife.*

*What doost thou cursse my trade? be this thy paine:  
Run bootles madding, rauing vp and downe:  
All helplesly gainst jygging rymes complaine,  
Let euerie Ballad-finger beare thee downe.*

*Trickes.*

*Saist thou me so, thou Tripe, thou hated scorne?  
Goe swill thy sowse-tubs, loathed pudding-wife:  
My brother Huffsnuif and my selfe haue sworne,  
Spite of thy eares to lead a pleasant life.*

*With this they part: and so the Eglogue ended,  
Tripe was with Trickes, and Trickes with Tripe of-  
fended.*



*A Quest of enquirie of twelue good, honest, and substantiall women, vpon examination of certaine persons, whether the Tripe wife were trimde or no.*

**I**S it euen so neighbor *Nicholson'*: now in good sadnesse I am fory for your mishap, that a marriage accomplished so hastily, should be repented so suddenly. Yet man, keepe your owne counsell, and feare not, all will be well enough I warrant ye. You alleadge in your letters, what a blemish it is to your credit, and withall, what an inward vexation of minde you are perplext withall, when your friends cast in your teeth your marriage with the Tripe wife, what a beastly filthy slut she hath beene, and still is, without any hope of her amendment. Yet all this is not so greuous to ye, as the bad reportes that flie abroad of her, that not contenting her selfe to be cofoned by a notable drab, she must afterward, or at the same instant, be trimde by that new vpstart Barbar, who instead of Siffers, was glad to vse a paire of sheeres, and for want of a chaire, such as men vse to sit in when they are trimde, she must aduance one foote vpon a Treuot, and make the other leg standing foolishly by, accessarie to the others intollerable follie. O world of iniquitie, where are womens wits': that make no difference betweene their owne secrets, and a Cowe heele or a Tripe, and because their education hath onely bene to dressing of the one, therefore they must needs make a triall of trimming the other.

B

For

For your fake good neighbour, pittying your dayly vexation, and according to my promise when we met last at Ratcliffe: I went to the place you wot of, where (though it was somewhat to my cost, yet nothing is ouer deere in regarde of a friend) I made meanes to get in, euen so soone as the Quest of women were newly calde together, and before any of the persons to be examined were admitted to answere. When seeing how orderly they intended to proceede, and that heereby a perfect resolution might ensue, both for my selfe and you: I drew forth my writing Tables, and getting close into a corner noted downe euery thing so neere as I could, which now written more at large, then in so small a roome I could comprise, I haue sent ye by my seruant *William*, who hath further instruction beside to acquaint ye with, whereof I desire ye to haue an especiall care.

First, *Margaret*, not your wifes daughter, but a by-blowe (as is imagined) of your predeceffours, was called before the women.

Then mother *Messingham*, the old true peny for trimming of a Tripe, then *Alice* and *Ione*: *William* should haue bin there, but was not, marie *Richard* very honestly came in, and defended the cause very substantially, so did Mistresse *Rose*, and the partie with the golde Ring on the forefinger. The intergatories for examination, were these that follow.

1 *Imprimis*, whether such a woman, named *Doll Phillips*, came to the dwelling house of the Tripe wife at such a time, naming the moneth and day.

2 Secondly, what talke they had beneath together, and whether she brought with her a letter or no.

3 Third-

3 Thirdly, who went vp the staires with them, whether any body, or themfelues alone.

4 Fourthly, how long they taried aboue together, and whether any sheeres were cald for or no, or whether they had them ready aboue in the Chamber.

5 Fiftly, whether they knew them to be vsed or no, for taking away of haire from her head, or the o-ther vnseemly place.

6 Sixtly, whether the Tripe wife had so many futers as *Doll* speakes of, to the number of nineteene or no.

7 Seauently, whether they knew the man that had beene so bosde with the Tripe wife, that threw her on the bed, kist her, and did, or would haue done *aliquid amplius*, because he was the furthest in her bookes.

8 Eightly, whether the Capon and Turkie (by any of their knowledge) was sent to the King and Queene of Faïres or no.

Other questions were demanded afterward, but not with such vrgencie as these, because you know these were most materiall, and (as the case stood) were most necessarie to be knowne: yet will I tell ye what the other were, when I come to speake of them as they happened.

*Margaret* stood laughing, holding her hand before her mouth all the while the articles were read, wher-upon, one of the women sharply reprov'd her after this manner. What *Margaret*, maide (if ye be) ye shewe small ciuilitie, regarde yee not where yee are: you imagine belike, that ye are in the Queenes head in Pater noster rowe: ye made a wife nights worke there, did ye not, when (about you) a man was stabd

B ii

fo

so farre into the backe, fie for fhame, be more modest, else this (and your other trickes) will vtterly marre your mariage, if yee liue to be worthie of so honorable a calling.

The woman had no sooner vttered these speeches, but *Margaret* blushing (for she hath a little grace yet left her) stood very demurely, making courtesie at euery woord, and promised to answere euery article truely, according to her knowledge, and thus she began.

Upon the day you name, she whome you tearme *Doll Philips*, came to my mothers house, in the habit of a countrey woman, saying she was sent from one maister *Grace* in Essex; a Gentleman professing the lawe, and a very familiar friend of my mothers, for whose sake she was the better welcome, and much talke passed betweene my mother and her, because she shewed her selfe so perfectly acquainted with *Maister Grace*. A letter she brought indeed, which being read, she told my mother, that shee had more weighty matters to confer with her on, which made my mother take her vp the staires with her, not admitting any but themselues to go with them. The time of their tariance there, was not aboue three quarters of an houre at the vttermoſt in all, which space I heard no Sheeres cald for, neither were any caried vp to them, nor knowe I whether any were aboue in the Chamber or no.

Now concerning your demaunde for vsage of the Sheeres, truely I am perswaded it is vtterly vntrue, and onely rumoured abroad to defame my mother. For though she was desirous to haue the spurriales that were lost, and which I haue often times seene when my father was alieue: yet I haue a better opinion of my mother then so, that she would not graunt to enioy them  
by

by any such a bad meane. Yet age now a dayes in these latter dayes, shewes themselues so simple oftentimes, that one can hardly answer for them in matters of more importance, therefore I referre yee in this case to olde mother *Mefsingham*. she hath beene most inward with my mother, and therefore in such a doubtfull cause can best resolute ye.

That she had nineteene woers, I am not able to stand directly vpon the iust number, but questionlesse I imagine she had (from the beginning of her widdow-head) rather more then one fewer, for I tell yee, my father left her that which made her lookt after, and not so much but olde *Saunders* the Sergeant, became a lustie futer to her: but neuer I thinke was widdowe so washt in sack, Sugar, and good drinkes. I warrant there are some that yet sit and thinke on their lauish expences, for my mother was outwardly kinde to all, but inwardly enclined to thinke well of no one, for if she could not deeply dissemble, there are liers abroad, but I name no body, in regarde she may now make amends for that fault.

Nowe that there was one more speciall in her fauour then all the rest, we in the house haue diuerse times imagined somewhat, mary could neuer perceiue any outward token to be noted: but the woman who pretended cunning to her, threw forth very vnmanerly speeches of the matter, that vnder shrifte (as it were) she disclosed the man to her, which if she did, she was not so wise as I tooke her for: my self am but a young wenche, and yet if I intended to bestow such a token of my fauor on any one, mine owne mouthe should neuer be the trumpet of my shame, but rather as I had offended fondely, it should be lockt in my bosome the more secretly, for let the worlde imagine what they list,

B iii

when

when they know nothing, I haue both the winde and water side of them.

As for sending the Capon and Turkie to the King and Queene of Fayries, thats best knowne to *Doll* and my mother, for the matche was closely made betweene themselues, and whether on any such condition or no, I am not able to say: but sure I am our maide caried them with her, and deliuered them to the woman, ere they came halfe way to the king of Fayries house, for they say his dwelling is at Paddingtan, and the maide was discharged of her burthen in high Holborne.

This is all I can deliuer good women, and (vpon my maidenhead) I haue told ye as much in these matters as I am able to say: for I had more minde of other businesse for my selfe, then either to regarde my mothers coufenage or wooing.

Call in mother *Messingham* (quoth the Cryer) and she will resolute yee thorowly in these cunning affaires.

She being come before the Queft, whimpering and making courtesies downe to the ground at euery word: desired she might be no accuser of her good olde mistresse, for she knew nothing in these matters, and therefore could say little, but being commanded to proceed in the Articles, she pleaded ignorance to all but one, and the knowledge she had in that one was but by bare reporte, neither therefore (quoth she) builde not vpon the trueth of my words, for I receiued them at the second hand, and few things (ye know) are mended in the cariage. It is (quoth she) concerning her number of futers whereof I am to speake, and which of them receiued most assurance of her kindnesse:  
then

then thus (after *Dols* owne words) will I tell ye what I heard.

When the coofening Drab had perfwaded my miftrefse, that she could helpe her not onely to the golde knowne to be loft, but a great deale more said to be hid in the house: shee demaunded such a request as hath beene spoken of, for by the helpe therof she must effect the coniuration, otherwise shee was not able to proceed any further: but by the faith of an olde woman, I thinke no such conference past betweene them, at least I am sure my miftrefse sweares the contrarie, and I tell yee I will not distrust her wordes for more then she is worth.

Come miftrefse (faith *Doll*) I knowe one kift yee on Christmaffe Eue last past, when your hat fell into the Sowse tub, I know yce gaue a good fellow a King, with seauen Diamonds in it, and the King I likewise know ye haue this day receiued againe: so albeit I am able to say who the man is you do most affection, and can tell therein perhaps more then you imagine: yet must you your selfe reueale his name to me, how he kift yee at the beds side, vntide your hose-garter, and elected ye for his owne with the best testimony of good will.

She faith, that my miftrefse resolude her in all these, which if she did, (as I will neuer imagine her so simple, or that at any time she would make so slender reckoning of her reputation :) I must needes blame her folly and great indiscretion, which doubles the penaltie of the offence so carelesly committed.

Thus much I will confesse good women, that my miftrefse had good store of futers, among whom were diuers of good credit & esteeme, whose purses launcht  
out

out liberally, and nothing was reputed too deere or daintie for the widdowe: but that I saw ill demeanour offered in any one of them, or any such wanton humor in my mistresse, I neither can or will say for all the worlds good.

Many have beene falsely chargde with matters, as now perhaps my mistresse is at this time: but I leaue all to him to censure, that knowes best whether these reports are true or no, and so take this as the vttermost of my knowledge.

The rest being examined, and able to say little or nothing to the articles, the women went alone by them selues awhile, and finding euery thing so apparant, that they were not long to be stood vppon: they returned that the Tripe wife was never trimde, yet to preuent the worst which afterwards might ensue, and as women that would not endaunger their credits, they wrote downe vpon their bill *Ignoramus*, whereuppon, the sentenece was deliuered in this manner.

First, because the Tripe wife had fallen into this wonderfull ouersight, and thereby had run into so many harde opinions: all her other futers (ashamed of their former foolish affection, to fancie such an inconsistent woman, of so durty a trade, and in so stinking a place) vtterly giuing her ouer: she should thence be sent to London bridge, and there be married to him, that had more then a moneths minde to Tripes and Tril-libubs.

Lord how glad was I, when I heard the game go on your side, when I remembred what a tall seruitor you had beene all her wooing time for her: your hard fortune at M. *Graces*, where you had so slender entertainment, how you walkt in your Jerkin and  
tawnie

tawney veluet hofe, to view *M. Hubbards* hoppes, when by that meanes you got a bidding to dinner, yea euen the beft place at the boord, namely, to fit iuft before your louing miftrefle, where all amorous difcourfe was faine to paffe betweene ye in the Cup, for further libertie ye were not admitted. But aboue all, I commend your fhorte and fweete enfttruction giuen her at the window, pinching her by the finger, and bidding her looke to her felfe, for fhe was in danger to be ftolne away, and all your market marde. And in faith the merrie night at Epping was worth gramercie, when the Gentleman your riual lupt in your company, and had a prielt ready, if neede fhould fo require. Beleue me neighbour, you had great reafon then to be afraide: yet more then *Hercules*-like, you valiantly held out, in defpight of *Philaftorgogh*, the bottle of Sack, and all *Richards* words, which renownes ye to pofteritie, for an vnconquerable wooer, and verefies on your behalfe that ancient verfe,

*He loou'd Tripes as his life,  
Therefore he hath the Tripe wife.*

Oh that I were acquainted with fome excellent wit, who in liuelieft colours could decipher downe your heroycall fortunes.

*My ftile is all to[o] blunt and bad,  
To write of fuch an aſtine lad,  
That brought the wooers all to baye,  
And caried the Tripe wife quite away.*

C

Thus

Thus haue I sent ye all the proceedings of the Iurie, and therewith (according to your request) my opinion of that blessed night, when you made such passage to the purpose, as the next morning you had the fruition of all your labours, I meane the Garland of your bridging day, to the disgrace of al the other futers, and your owne eternall commendation for euer. But first I pray ye read this Dittie, which was deuised by a dere friend of yours, Master *Jeffray Kexon*, in defence of your wife so much wrongd. and in applauding of your rare conquest, the like being neuer heard of since the great Conquest.

*A Iigge for the Ballad-mongers to sing fresh and fasting, next their hearts euerie morning, insted of a new huntf-up, to giue a good morrow to the Tripe-wife.*

O Neighbour *Tripewife*,  
my heart is full of woe:  
That cousing Doll the Iugler,  
should iumble with you so.

*I that am your poore neighbour,*  
*had rather spent a crowne:*  
*Then haue ye thus defamed*  
*by boyes about the towne.*

*Abroad in euerie corner,*  
*the Ballads doo report:*  
*That you were trimd vnwomanly,*  
*and in most shameful sort:*

*By standing on a Triuet.*

*to*

*to heare what she could say :  
She lopt ye of[f] a louers locke,  
and caried it away.*

*Alas were you so simple,  
to suffer such a thing :  
Your owne maids fit and mocke ye,  
and euerie where doth ring,  
The trimming of the Tripe wife :  
it makes me in a rage,  
And doubt leaft that the players  
will sing it on the Stage.*

*I am forrie for your husband,  
alacke good honest man ;  
He walkes about, yet mends not,  
but looketh pale and wan :  
That where before he vaunted,  
the conquest he hath got :  
He fits now in a mammering,  
as one that mindes it not.*

*A number doo imagine,  
that he repents his marriage,  
And gladly to the shambles,  
would send ye with your carriage ;  
For all the carts of houshold stufte,  
that came to London bridge,  
Nere pleasd him so, as this one greefe  
doth rub him on the ridge.*

C 2

If

*If gold bring such a hart-breake,  
 Ile none I thanke ye I:  
 Tis shame it should be spoken,  
 and if it be a lie.  
 But would he be aduifde by me,  
 if it be true or no:  
 I would turne her to her Tripes againe,  
 and let all matters go.*

FINIS.

I. K.

Now all good Ladds, to whose reading this present Jigge shall come, I would not haue ye mistake my meaning in the Song, that ye should goe about the streetes singing it, or chaunt it at her doore, ere she be vp in a morning. No, God forbid, that would but breed domesticall disquietnesse, and if man and wife should happen to fall out about it, I (not knowing how neere the Tripe tub stands) might bring him in more danger of Gun-shot then I am aware of. Therefore I pray ye conceit it after my owne entending, that is, a Sorrowfull Sonnet for euery friend of his to meditate on, leaft their fortunes should proue so monstrous as his, and they run into perill of hanging themselues, vpon so extraordinarie a conclusion.

*Heere followeth the rare atchieuement of the widdowe,  
 from her house behinde the shambles, how she was  
 conueyed thence to London Bridge, and made a  
 Bride vpon a very short warning.*

Yea marie Sir, now ye come to the matter I long  
 to

to heare of, by reason of the diuers reports bruted abroad thereof, and whether it were so heroycally acted, as some haue heard it from his owne lippes. Was it possible, that she (hauing such honest well willers and friends, at home at her house at dinner) could chuse no other time to slip away, but euen at such a time, thereby to discredite her selfe? Was her coloured excuse to buy a hat and an apron, and falls it now out so, that she bought a husband? O world full of falshood, O women most deceptfull, when ye are least suspected. But went she then directly to the Bridge or no? No, she went not then thither, but one of her Sisters, counterfetting a sudden sicknesse, the other (beeing the fatter of the twaine) was made the instrument of fetching her to an intended Banquet: where wine walking lustely about, and manie merrie matters familiarly disputed on, it was set downe for an irreuocable determination, that no remedie, the Tripe-wife must dine next daye at her louers house. But it is wonderfull to speake on, with what zeale she paced thither, her apron in her hand all the way, which she had not so much leasure as to put on, but looked still behinde her, least she should be caught vp for waight and fashon. He, as anie kinde heart in like case would doo, doubting her comming, because she had so often dissembled with others, trudges to her house: but happie did hee esteeme that lost labor, when at his returne backe againe he found her where he wold haue her.

Now the Sisters lay on load for him, because hee had promised them large requitall: and how the tyme was wasted in conference, I know not, but wel I wot, home he would not let her goe that night, for now hee

C 3

had

had her at such an aduantage, as he neuer expected the like, if he should now let her scape.

But in good sadnes, they are much to blame, that say they whittled her with wine, and so (after some other ceremonies theretoo belonging) drew a promise of marriage from her. It is verie vnlike it should bee so, because that night before she went to bed, she protested she would none of him. Oh, but the old dog helde sure: and though the man himselfe were somewhat timorous, yet by good instructions he began to chere vp his spirites.

Now you that be louers, tell mee whether it were a hot signe of loue or no, when the Widdowe (sitting asleepe by the fire) hee valiantly (comming behinde her) pulled her stoole from her, when downe fell she, and he by or vpon her, with that learned and wittie aduerbe in his mouth, *Keep the widdow waking*. Well, I know not whether these words are able to enchaunt or no, or what strength or vigor the manly acting of them hath: but either thorough them, or her late sitting vp that night, she tooke such a surfet, that needes shee must to bed. And yet me thinkes that labour might full well haue been spared, because she had so little while to rest her selfe: and rising againe so early, it might bring manie a qualme ouer a wifer womans stomacke than hers.

But would you imagine, a woman of her tender yeres, little aboue three score at the vttermoſt, not daring to aduenture on the water in the broad daye light, could so suddenly conceiue such a hardie peece of courage, as so ouer-timely in a morning, to passe through his cellar, and so enter a boate lying readie for her, to  
fayle

sayle fo farre as Pepper Alley, and thence to *S. Georges Church*: where because the Church-man was not readie, she must needes passe a large circuite. But I can tell ye wherefore that was: marrie to stop theyr mouthes, that said she durst not be married by daylight, therefore she despised two a clocke in the morning: A figge for them that dare not be married at ten a clock in the forenoone, and afterward home to dinner of her owne prouision, brought thether the day before. Here was a cunning bob for the rest. Call ye him a foole or a simple fellow, that had the wit to compasse such an ex-  
 ployt': well masters, sit you at the vpper end of the table, kisse and smowtch the Widdow neuer so much: there is one sits nethermost, hee hath an eye to his busi-  
 nes, and whatfoeuer you but barely hope for, hee is the man I tell ye, must carrie the wench away.

Oh, but well fare the friend that made such hast for the license: few wooers are beholding to such a deere *Damon*. And not at that time onely did he stand him in some sted, but in the countrie likewise he stucke closely to him. If he reward him not well for his paynes, he is verie much too blame: for both his countenance and credite were no meane helpes to him. Hold him then the best string to your bow (Neighbour) in getting the Tripe-wife.

Thus haue I been as good as my word vnto you, my verie kinde and honest Neighbour, in sending you this brieft collection of your aduentures: nor knowe I how to extoll sufficientlye your great deseruings, though iniquitie of time somewhat obscure your valor, reproachfully throwing this bone for you to gnawe on,  
 that

that had your labour been bestowed in better fort, than  
 for a basket of Tripes and Chitterlings: some one or  
 other would haue spoken to our Antiquarie, to haue  
 written four lines at the leaft in praife of your passing  
 proceeding. But seeing it is no better,

Giue loofers leaue to prate their fill,  
 The Tripes are thine both good and ill.  
 What others fay, take thou no care,  
 Puddings and Tripes are chapmens ware.



*Certaine reports spread abroad of the Tripe-wife  
and her late married husband, whereby if they  
be slandered or no, let themselues be their own  
Iudges.*

**F**irst for the Tripe-wife, that all the time of her widdowhood, her lips were so common in kissinge-[e]uerie one, and her hands so readie in receiuing all gifts whatsoeuer, tearming each suter husband, and making so little difference in outward kindnes, that either she imagined she might haue manie husbands, or dissemblingly thought to vse all alike. A fault, wherein if shee were guiltie, as it is credibly reported, doubtles it deserueth generall reproofe, and no milde censure of her verie deereft frends.

That likewise she was verie wantonly giuen, often desiring, like them long kept fasting, the louing morsell of a man. And to shoue her folly the more in this one poynt, I haue heard, that with her own hand she made a priuie searck in a Gentlemans round hose, whether he ware them with a rowle, after the best fashion: or that they were voyd of all good shape and making.

That one of her Sisters, knowing her by nature to bee thus affected, willed him that hath married her, to shew her whether he were a man able for the field or no, and what good weapon hee carried about him: otherwise, there was no small hope of pleasing her, and lesse to

D

be

be expected of his successe.

Now whether he followed her good counsell or no, I am not able to say: but hence (as it is reported) grew *Dols* vnhappie ayming at her throwing vpon the bed: Which if hee did alone, and no bodie else, it was the more valorously performed: but if he had any pertakers, it was the greater wrong to come so many against one bodie; for one to one is alwayes counted faire playe, manly and reasonabie, but to oppresse by multitudes, is euer reckoned an apparant signe of cowardise.

That shee should sweare the night before shee was wedded, that she would neuer marrie with the Grocer he was such a logger-head: but if the former condition of the obligation stood in full force and vertue, then I imagine he had best right to her, except some hungrie fellow desired to follow, and sup vp his leauings.

And here (by the way) the generall rumour is to be examined: namely, that the night the stoole was puld from her, she had abuse offered her two feuerall waies: first to be vanquished by wine, a shrewd depriuer of the senses: then dastardlike to be throwne backward, and more laid on her, then she was able to beare. If thys be the way to get a wife, well may it be tearmed drunkenly done; but neuer to be reputed heroycall, like his other actiue agilities: marrie when no better way is left to speed, wel-fare the wine that won the widdow.

It is said also, that he promised my brother *William* the present release of foure score pound land by the yere (which he was not to enioy till the widdowes death) if he would (as he did) labour for his successe. And now that he hath sped, hee not onely in this breakes promise with him, but in a matter of two houses beside, stand-  
ing

ing behinde the shambles, the leases whereof were by his deceased brother made in his name, and conditioned that he should enter on them after his death: but byr ladie, my new married brother in law now sayes no: so *William* is like to tarrie yet both for the land and houses. But bee of good cheere Brother, you are not the first that hath trauild for an vnkinde requiter, nor shal be the last must lose by him.

Both the Sisters (I heare) likewise are together by the eares, because the ones rewarde exceedes the others, and there is such alledging, which of them hath best deserued on his behalfe: that while they stand contending, and counting how much they shall haue for their paines, he turnes them off with a fillop of the finger, and flatly saith, now he hath what he would haue, let them goe seeke what they should haue. Sisters, I would haue *William* and you put your gaines together into a bottomlesse bag: and if at the yeeres end it increase not, yet ye shall be sure it will not be lesse than it is. Marry, (if ye can) turne your endeours another time to better aduantage: else you will bee thought vnwife, & he that so thrives by your labor more fortunate.

Fie vpon ingratitude, cries poore *Richard*, hee will sell all his gettings for a pore pepper corne: yet he saies if promise had been kept, fiftie pounds in *esse* at the least should haue fallen to his share, beside the full and absolute power of his Sisters trade put ouer to him onely: where now, he is not onely deceiued of the one, but disappoynted of the other: and his vnkinde Sister the Tripe-wife, that I thinke will followe sowe selling euen in her graue, abbridges him of that paltrie prerogatiue, and flatly executes the office still her selfe.

D 2

What

What a lamentable Dittie is here in foure parts, of *Nihil habemus*, which doth not so much disturb the singers, as it urgeth displeasure in the hearers. Good people, beware of wooers promises, they are like the musique of a Taber and Pipe: the Pipe sings golde, gifts, and manie gay things, but perfourmance moralized in the Taber, still beares the burden of I doubt it, I doubt it: which in my conceipt is a verie pitifull hearing.

Moreouer I vnderstand, that verie simply himfelfe makes report, how weake his state stood, before he got the widdow, and that if she had not come when shee did, his inkhorn had been drye, and he not able to write one letter more.

What folly is this in anie man, to disclose his own Secretes': If it had been so, for shame I would neuer haue reueald it my selfe. But hence I perceiue growes the household disquietnes, as is said, betweene him and her, because she findes not what she expected, and therefore wisheth her selfe ouer head and eares in the fowce tub.

O what a mournfull mornings worke was that betweene my fat Sister and her, when she raild in Lombard-streete, for exchanging so much of her golde, and wisht she were behinde the Shambles againe as well as euer she was: for the roaring of the Thames, (or rather ransacking of her bagges) so disquiets her nightly rest, that her other home was heauen in respect of London-bridge.

Beside, it is no manly part in him to make vaunt, how oft hee trickt the Tripe-wife before he had her. Fie, fie, I am content to winke at small faults, but (if  
ye

ye should be such a one) this were intollerable. Ile bee sworne, I made answere on your behalfe, where I had a round checke for my labour, I said, I durst haue layd my life yee would not vtter such a woorde for all the world. Peace foole quoth the aunswerer, the man is wife enough.

Then I heare how you goe bragging about, breathing forth horrible thundring threatens, because certaine bookes and ballads are printed of the Tripe-wife: ye said ye had the tricke to out-face all the wooers, and so yee would ouer-dare all the Printers: yee beknaue your betters, calling them at your owne pleasure, and then turn your tung to your taile when you haue done. What man? it will not snowe alwaies, neither can you or the best tenaunt yee haue, beare downe *Paules Church-yard*. Rather win them with kindnes, for extremitie auayles not, they know yee for a man and no more, and will care for ye as a man and no more.

I know a verie good frend of yours, who would bee heartely forrie if these reports should be true, & means to talke with ye on them when hee next meetes ye: for my part, I am sure ye euer found me firme, and so vp-right vnto ye in wading thorough the cause, that as I would excuse nothing, so would I neuer iustifie anie thing.

Ye must regard the world as it is, naturally giuen to finde fault where anie cause is giuen, bee it neuer so little. And though all the stirre about the Tripe-wife be not worth the least peece of a Tripe: yet it sufficeth that yee haue wonne the spurres, from them all, and therefore let me adde these, as appendices vnto your Armes.

D 3

A

A Chitterling rampant in a field fowfant, two hag-gas puddings for the supporters, a Neates foote cleanly wafht fixed on your creakt, and a faire scrapde Tripe to couer all, for the mantle.

So with my hartie commendations to your good bed fellowe and your felfe, with all the rest of my approoued frends, I bid yee heartely farewell, this 2. of Aprill. 1595.

*By him that his more yours  
than his owne,*

*Oliuer Oat-meale.*

# FIN

Hold *Oliuer* and thou be a good fellow, and let me in two or three words clap vp a conclusion, before thou fully end thy *Finis*.

In the Sowfe-wiues time of retailing, thou wert not verie familiar, but since Tripes haue been ingrofd it seemes thou haft been her sweete harts Secretarie. Shall I be plaine with thee': I mislike the partialitie of thy Jurie, commend thy plainnes touching the reports, and giue thee this priueledge, that neither hee nor she shall euer hereafter trust thee, and therefore if thou haue anie more matter of truth, turne it to me, and I can fend it to mad Daine, that meanes to thunder out terrible matter against Nichol neates foote, and Huff snuffe his neighbor. Farewell till within this fortnight by which time we shall either be all frends, or make our fude endlesse.

# FINIS.

## NOTES AND ILLUSTRATIONS.

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Title-page, *Polinanteia* = a book of many oracles (I suppose) from 'mantium,' or Greek *μαντεῖον*.

*Epistle-dedictory* to Robert, earl of Essex . . . See Introduction on this illustrious as unfortunate historic name.

Page 3, l. 4, 'truly,'—the comma after 'truly,' and between it and 'honourable,' is a frequent and somewhat annoying punctuation in the book and contemporaneously; l. 7, 'ingeniously' = ingenuously.

„ 4, l. 1, 'male-contented' = mal-contented, or discontented and evil; l. 16, 'dispose' = disposal.

*The Preface to the Reader*, p. 5, l. 5, note the odd combination 'conceited-wise-foolish' = conceived to be 'wise' or by themselves assumed to be 'wise' yet actually 'foolish'; l. 13, 'sweet Salust'—an infelicitous adjective for the stern and terrible historian; l. 15, 'painefull' = painstaking; l. 30, 'degenerous' = degenerate; l. 34, 'My L. Henry Howard' = Surrey. The treatise does not appear to be known now. See also p. 19 at top.

Page 6, l. 4 from end, 'Balductum' = paltry affected writer. Nares *s.v.* quotes this passage. Latin verses. See Introduction for translation.

„ 9, l. 9, 'artificially' = artfully, or with art or skill.

„ 10, l. 2, 'Ape' = imitator.

„ 11, l. 18, 'maners' = morals.

„ 18, l. 6, 'nimble.' This word has previously occurred on p. 13, l. 1, 'nimble subtiltie.'

### ENGLAND TO HER THREE DAUGHTERS.

If W. C. was William Clerke (see Introduction) it is easy to understand how as himself a Cambridge man he places her first as eldest daughter; last line, 'naked truth'—a phrase that about a century later became historically famous in the controversies conducted by Marvell and Bishop Croft, &c., &c.; ll. 5-1 at bottom—the Englishman's pride in 'this England' imparts eloquence and power to this and parallel passages.

Page 25, l. 1, 'Sigebertus' . . . all mythical; last line, 'was' = wast, and so p. 26, l. 9.

„ 30, l. 9 (from bottom), 'petegree' = pedigree; last line, 'Padway' = Padua.

„ 31, l. 3, 'live-making'—a play on the word 'live' and 'Livie' = the immortalizer of Rome; l. 14, 'Champion'—another play on the name of the R. C. Champion—always to be distinguished from his namesake, Dr. Thomas Campion, Poet and Musician; l. 18, 'Louvan' = Louvain; *ib.*, 'Stapleton' (nay mine . . .) = England, *i.e.*, the famous pervert was an Englishman: the

- margin-names need no annotation; for if Whitaker's once prodigious renown has long since ebbed away, except traditionally, Fulke's great book is still *quick*, and so with those below.
- Page 32, margin at top. It is significant of W. C.'s position that he classes 'Puritans' with 'Atheists,' and oddly enough with 'Politicks,' with the astonishing addendum 'Law must cut these off.' How things do repeat themselves! One of our Bishops not so long ago clubbed 'Public Houses' and 'Nonconformist Chapels' together as alike (pestilent) obstacles to the progress of the Church (*i.e.*, his bit of the Church); l. 17, 'mate' = match, or play with (as in chess); l. 4 (from bottom), 'an Vniuersitie and a towne could not well agree' = the old antagonism of town and gown! But it is curious to find Cambridge and Oxford spoken of as 'Vniuersities' and not 'towns.'
- „ 33, ll. 5-6, '*Elephants . . . unruly . . . at the shew of the Mulberie*'—a strange myth.
- „ 34, l. 7 (from bottom), '*diuine Sydnay*' = Sir Philip Sydney. So p. 35, l. 17, and side note; l. 6 (from bottom), '*Chrysalin Spenser*' = "the poet of poets," then (1595) still living; l. 5 (from bottom), '*Elizas*' = Elizabeth's. See margin note. So Henry Chettle in his *Mourning Garment* called on Shakespeare and all the poets to celebrate the great queen. Spenser has immortalized her in the *Fairy Queen*.
- „ 35, l. 4, '*Ferdinandos*' . . . see margin. This "late worthie Earle" (*pater*) was commemorated by the brilliant Falkland. See his Poems in *Fuller Worthies' Miscellanies*. So too Henry Lok (*ibid.*) and others contemporary; at bottom '*Hatton*.' See margin-note and Epistles-dedicatory in our Introduction.
- „ 36, l. 11, '*mot*' = motto or watchword; l. 15, '*bald ballader*'—one of a thousand contemporary girds at the 'ballad-makers,' whose popularity with the 'commonalty' eclipsed the fame and lessened the pecuniary gains of the more dignified poets. Even 'gentle Willy' has his flouts against them.
- „ 37, l. 4, '*intollerable flatterie of strangers wits*' = translations from Italian and French; ll. 8-17 and onward, Essex. See Epistle-dedicatory and our Introduction.
- „ 38, l. 4 (margin-note), '*Sweet Master Campion*' = Dr. Thomas Campion; l. 8 and margin-note, '*Oxford thou hast . . . Britton*' = Nicholas Breton, who was of Oriel College. See his Works, for first time collected, in *Chertsey Worthies' Library*, 2 vols., 4to; '*Percie*' = William Percy—whose 'Sounets' form part of these Occasional Issues; '*Willobie*'—whose *Avisa* is also in this Series; '*Fraunce*' = Abraham Fraunce—on whom see our Introduction to Poems by him in *Fuller Worthies' Miscellanies*; '*Lodge*' = Dr. Thomas Lodge; '*Master Dawis of L. I.*' = Sir John Davies—see my collection of his complete Works

in Verse and Prose (3 vols.) in *Fuller Worthies' Library*, and his Poems (3 vols. in Chatto and Windus's *Early English Poets*); '*Drayton*'= Michael Drayton; '*Learned M. Plat*'= Sir Hugh Platt, author of *Flowers of Philosophie* . . . (1572), *Jewell House of Art and Nature* . . . (1594), &c., &c.; l. 5 (from bottom), '*appeare*'= appearance; l. 4 (from bottom), onward and margin-note, '*Th. Kidd*'= Cornelia [of Robert Garnier] translated by Thomas Kyd, 1594.

Page 39, l. 1, '*Paradise of daintie deuises*'= "devised and written for the most part by M. Edwardes . . . . 1576," onward in numerous editions and so falsifying the text; l. 3, '*Zepheria*'= Zipheria — *Ogni de viene la sera*. 1594; *ibid.*, '*Cephalus and Procris*' I have seen an early poem so entitled, but cannot recall the author; *ibid.* (margin-note), '*greedy Printers*'—Printers were then as often the Publishers; l. 8 (margin-note), '*Poetrie be tearmed Ryme*'—an odd complaint; l. 13 and onward, '*two childre frēds*'= Gabriel Harvey and Thomas Nashe—extremely noticeable is this appeal to the two furious antagonists. I shall fully quote it in my editions of their Works in the *Huth Library*.

,, 40, l. 6, '*finifterly*'= left-handedly.

,, 42, l. 5, '*Bomonía*'—qu. misprint for 'Bologna'?

,, 44, ll. 8-9, and margin note, '*your true lie eternizing Elizae stile, M. Alabaster, Spenser and others*'—Dr. Alabaster's 'Elisæis' (among the Bright MSS.), though 'lauded' by Spenser, never has been printed. Thomas Newton and others 'sang of her'; l. 10, '*Rousard*'= Ronsard; l. 13, '*Bartaffe*'= du Bartas; l. 14, note the '*praise worthe*' in relation to the same applied to Shakespeare in margin-note; ll. 17-18, Spenser again lauded noticeably; l. 5 (from bottom) onward, '*Daniell*'= Samuel Daniel; margin-note, '*Sweet Shakspeare*,' and margin-note, p. 45. See our Introduction. As noted on l. 14, 'praise worthy' in text shews that 'praise worthy' of margin-note was not meant to have full stop or any punctuation, but to be applied to 'Lucrecia,' or 'The Rape of Lucrece'; '*Eloquent Gaueflon*'= the legal writer? If so—a singular interpolation between first and second part of the note; '*Watsons heyre*'= Thomas Watson. See Introduction (as before); '*that diuine Lady*'= "Sidney's sister, Pembroke's mother"; '*Sir David Lynsay*'—A Scottish poet, whose Works Dr. David Laing collected and edited admirably (3 vols, 1879); '*Matilda*'= another of Daniel's poems—for others see text (p. 45); '*Diana*'= of Henry Constable; margin-note at bottom, '*Prucul*'= procul; l. 4 (from bottom), '*Grofers*'= grocers—who buying (so-called) 'waste paper' then and since often made havoc of books.

,, 46, l. 3, '*period*'= make a period or end.

## ENGLAND TO ALL HER INHABITANTS.

Page 48, l. 9, '*full rathe*' = full savage?

„ 49, l. 6, '*table*'—context suggests panel portrait; l. 6 (from bottom), '*sometimes*' = sometime.

„ 51 (marginal note) '*if the Spaniard know it*'—what a contrast between the pride of power and power of pride of Spain then and now!

„ 53, l. 13, '*loofe*'—lose.

„ 57, l. 13 onward, '*Elizabeth*'—one of many proofs of the 'spell' the 'great queen' had upon her foremost subjects.

„ 58, last line, '*renowned*' = renowned—the contemporary and later spelling.

„ 61, l. 2 (from bottom), '*fondly*' = foolishly.

„ 62, l. 9 '*tennisng*'—verb formed from game of tennis.

„ 62, l. 3 (from bottom),—the text and context, before and after, give a vivid picture of the then troubled and disturbed state of England.

„ 63, l. 16,—punctuate comma (,) after 'trees,' and semi-colon (;) after 'heat.'

„ 64, l. 14, '*lights*' = lungs—now and long a vulgarism.

„ 65, l. 9, '*the Turke*'—see note on Spain on p. 51, margin note.

„ 66, l. 5, '*smallie*' = very small.

„ 69, (2nd margin-note)—early occurrence of a proverbial saying; l. 13, '*broached*'—set open.

„ 71, l. 12, '*their Nauie 1588*' = the Spanish Armada; l. 4 (from bottom), '*France*'—as before with England, this and context sets forth the then weakness of France.

„ 73, (1st margin-note) = the famous or infamous conspirators.

„ 74, l. 4 (from bottom), '*poore America*.' What a contrast now!

„ 75, l. 3 (from bottom), '*masking weedes*' = mask or masque dresses.

„ 83, l. 15, '*sillie*' = innocent.

„ 84, '*the starre 1572*' onward—portents that Richard Harvey so terrified the nation with.

## RELIGIOUS SPEECH TO ENGLAND'S CHILDREN.

Page 85, '*weekly*' = on Sundays; or qu. = weakly?

„ 89, l. 11, '*apparent*' = evident.

„ 92, (margin-note), '*The Iewes*'—a people without a land, and a land without a people.

„ 95, (4th margin-note)—again '*fwete*' applied to Tasso as to other and very different names.

„ 97, (bottom margin note)—all historically renowned names, all great Englishmen.

„ 101, l. 10, '*suffered for religion*'—this historical fact of political treason not religion on the part of the R. C. who 'plotted' against Elizabeth cannot be too often accentuated. See p. 102, on Elizabeth's clemency.

„ 109, l. 11 '*the lewde faction of irreligious Brownists*,' and margin-note. In the clearer light of to-day and a more judicial historic sense,

the 'Brownists' are now appreciated — after every deduction — as saintly men and women who yearned after that Gospel which 'the Church' (so-called) denied then or knew not. Cf. Hopkins' *Puritans* and Dr. Dexter's great recent work, on *Barrow and his compeers*.

Page 111, (top margin-note) — an early recognition of 'judicious Hooker'; l. 10, '*paultered*' = pilfered or qu. = pelted, bought and sold or trafficked?

#### LOYALTIES SPEECH TO ENGLAND'S CHILDREN.

Page 116 — these denunciations of Puritanism sound grotesque to-day in the knowledge of what the Puritans and Nonconformists have been and done for England.

#### II. A QUEST OF ENQUIRIE, &c. = Inquest.

Page 145, l. 7, '*a cast*' = help or aid? but see Nares, *s.v.*

„ 146, l. 16, '*at this time is posselt of a worshipfull place*' — qu. Decker?

„ 147, l. 12, '*a waterman*' — qu. a *hit* at John Taylor the Waterman poet? l. 25, '*overthwart*' = cross.

„ 148, l. 5, '*Sowce-wife*' = pickle (with salt) = Tripe or pigs feet seller; *ibid.* '*fraile*' = slender basket; l. 19, '*fig'd*' = fidgetted.

„ 150 l. 8, '*chitterlings*' = small entrails.

„ 151 l. 22, '*Treuo*' = three legged stool.

„ 152, l. 18, '*by-blowe*' = bastard.

„ 154, l. 4 (from bottom), '*spurrialles*' = spur royals or gold coin worth about 15s.

„ 155, l. 5, '*inward*' = intimate; l. 24, '*mary*' = marry.

„ 157, l. 19, '*affection*' = like, fancy.

„ 158, l. 8, '*censure*' = judge; l. 7 (from bottom), '*Trillibubs*' = anything trifling — applied to 'tripe,' now, it is 'trolley bags.'

„ 160, l. 9, '*Jeffray Kexon*' — one of the then 'ballad makers.'

„ 161, l. 18, '*mammering*' = muttering.

„ 163, l. 7 (from bottom), '*loft labour*' — a current contemporary phrase seized and immortalized by Shakespeare; l. 4 (from bottom), '*lay on load*' — heavily, as 'loady' is = heavy?

„ 164, l. 4, '*whilled*' = whetted — pointing to the root-word of 'whittle'; l. 16, '*aduerbe*' = proverb.

„ 165, l. 10, '*bole*' = bowl? l. 13, '*smoutch*' = smudge.

„ 168, l. 19, '*vanquished by wine, a shrewd depriuer of the senses.*' Cf. *Othello*, ii, 3, ll. 284-8: "O God! that men should put an enemy in their mouths, to steal away their brains! that we should with joy, pleasure, revel, and applause, transform ourselves into beasts."

„ 169, l. 3, '*byr ladie*' = by our Lady = Mary.

„ 171, l. 9, '*certaine bookes and ballads are printed of the Tripe-wife*' — I have not traced any of these even with the assistance of the keenest nose of all living researchers for a ballad, my good friend the Rev. J. W. Ebsworth of Molash. A. B. G.







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IN

## GENTLE AND SIMPLE LIFE.

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and Lincoln's Inn : from Polimanteia, 1595.
- II. A Quest of Enquirie by Women to know  
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1595.

EDITED WITH INTRODUCTION AND NOTES AND ILLUSTRATIONS,

BY THE

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*Completion of this volume will be delivered in June, and will include an Introduction, shewing the literary and historical value of both the present works, and containing full quotations from kindred contemporary books, and Notes and Illustrations, as well as remainder of "A Quest of Enquirie."*

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